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Thanks be to God

Healing & Prosperity Thoughts

by Charles Fillmore

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: The innate life of Spirit is now active in me, and I manifest health and strength.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I serve the divine law with joyfulness and gladness and reap the reward in abundance of all things.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

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UNITY

Devoted to Christian Healing

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The Supremacy of the Good

CHARLES FILLMORE

ISAIAH SAYS that all who watch for iniquity are cut off, for there is no iniquity with the Lord. This means that they who watch for evil and who see evil are cut off from the good. Good is the reality, and to be separated from the good is to be cut off from all that is lasting, enduring, and real. It rests with man whether he shall be with the good; whether he shall be conscious of all good or whether he shall be conscious of the negative side of life, evil.

Evil is always destructive. It is that sand upon which man is constantly building, yet which he always finds himself unable to make into a firm foundation. It is the shifting sand of materiality. Whenever there is the thought of the reality of evil in the mind, the deceptions of the world seem just as real as the true. The good and the not-good grow on the same tree to the Adam man; he eats them both, and the mixture kills him. He is cast out of Eden [his

body] and cut off from the things he loves.

A man who looks for evil, who allows his minc to dwell on evil, is not only cut off from the good but he also charges his own consciousness with tha which is untrue. He charges his consciousness wit evil. If a man allows his imagination to be charge with evil, his mind becomes surfeited with evi thoughts, and he sees evil in everything. When h awakens in the morning he does not hear the bird sing; he dreads the work of the day, and his whol environment seems to him to be possessed by force working against instead of for him. If the morning is bright and sunny, he says it is hot; if the morning i frosty he says it is cold. For him the day always be gins wrong and ends wrong. If this man's mind were properly educated, he would see so much good in th natural world that goodness would flood his consciousness, and his body would become charged wit the elements of good; he would so rejoice in the goo that it would swallow up all evil.

For millions of years the human family ha been thinking evil into the universal substance an has filled this good substance with error thoughts We are taught that in the beginning man ate of th tree of the knowledge of good and evil, and i consequence he was driven out of Eden, the perfec body that the divine man ideated for all men. W still eat of this tree when we appropriate "sensa tion" through habit or seeming necessity.

The greatest discovery made by man is that h has the power to create through his thought, that al conditions are the result of thinking. Our editor and our businessmen do not yet realize this grea

uth, but they are catching it here and there; they re using the law of suggestion, and to a degree hey are recognizing that there is power in thought. This is the fundamental power in life that they ave not yet accepted. When they do accept it there s going to be a great revolution in our mental and noral worlds. There will be a mighty awakening, nd old things are going to pass away when the uman family fully realizes that it is making its own onditions.

Thought is the foundation of everything that ppears. When this truth dawns upon the world, ife will take on an entirely new character. We shall ee that everything is in reality like God. Jesus said hat God is the only good. He is of too pure an eye to behold iniquity. He knows neither good nor evil, nd in the spiritual state, where we really belong, n the presence of the infinite mind, we see neither good nor evil. We see perfection, just as God sees. Then we should no longer listen to the serpent of ense, who ever deceives us with promises of the oys of life in his realm. Let us behold perfection not only in our surroundings, not only in the people ve come in touch with, but in ourselves as well.

"If . . . thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." We make our own mind and our own body by thought; then it must be that we are continually changing the character of our body through our thought. Where is the limit of this action and its results? We cannot say that there is a limit. Everything is being changed by our thought; character and expression depend upon our originat-

ing ideas. We know that God is good and that all His creations must be good. Deeply religious men have said in the Bible that God created both the good and the evil, but a clear understanding of cause and effect makes us know that this is impossible. "Doth the fountain send forth from the same opening sweet *water* and bitter?" Evil arises from ignorant use by man of the good that God created. We do not call electricity evil, yet a wrong use of it results in destruction of various kinds. Ancient peoples thought electricity was the manifest anger of God.

God is only good, and man, His offspring, must be good. How easy then to realize that all men are good! And if all men are good, we, you and I, are good, and the continuous affirmation of our own goodness will make good bodies for us. We have but to drop into the state of mind that exists within us all to receive all good.

We have the good mind within. "The kingdom of God is within you." If there were not a preponderance of good in us, we would disappear immediately; we would have no existence. The good holds man in place. It is the good that makes us what we are. What proportion of good exists in man? All that is real in man is good, and the seeming evil is simply a departure from good. The consciousness of Truth in the mind will so enlarge the good that it will bring us into touch with our very own; evil will disappear of its own inefficiency, of its own nothingness.

Evil has no reality. It is simply a wrong concept in the mind; it is presuming that something exists in

opposition to the real, the good. "But," you ask, "is there such a thing as a real evil?" Certainly not. Who created evil? Some people say the Devil did. Who is the Devil? He is evil with a *d* prefixed. In other words, Devil is evil personalized; it is the assumption that there is a personal entity of evil. Where is personality? It is in man, in the human family. It is distributed throughout the whole race, as a tendency to that which is opposed to the good. It is a shifting, ephemeral something that comes and goes; today it is and tomorrow it is not. We cannot make it permanent, because it has no reality. The things that are real, eternal, are the things of life, of happiness, of good. Why not take these and begin creating a new world? Why not take the eternal good, hold to it, and make ourselves one with the source of being? It is not hard. If we are as receptive to the affirmation of good as we have been to the quick words of criticism, in thirty days we shall be transformed. We can take all those dark spots out of our faces if we will only see good and be good. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

We say, "That isn't good," to the food we eat. "I don't like the taste of this or that." These criticisms come through seeing evil. You ask, "How can I distinguish except by this method? I should be eating all kinds of things. One thing would taste like another." No; if we hold that all food is good and say, "I am guided by the infinite good in my selection of food; I see only good," we shall find ourselves discriminating with a fine spiritual power

of selection. The good will draw to us our good. Good attracts good, and we shall not only have good food, by this method, but we can add the thought of abundance and have plenty right where there seems to be lack.

God is abundant good, and through the right kind of thoughts about this infinite, omnipresent good we add more and more good to our present consciousness of good. We can apply this law to our friends. In failing to see the good in other men we fall short of expressing the good toward them oftener than in any other one way. It seems to be easy to see evil in other people; to think that we are surrounded by enemies of various kinds, that people are not friendly. Very few people are intentionally evil in their thoughts toward others, and the fact is that the evil in their thoughts toward others and the evil we believe other people are thinking toward us is in our own mind. The belief that evil surrounds us, if persisted in, will produce nervousness and aberrations of various kinds. Our insane asylums are filled with people who are possessed with thoughts of enemies. We must see the good in all people and in all things if we would have mental, moral, and bodily poise. There is a preponderance of good in everybody, and nothing will bring it forth so quickly as thinking and talking about it. The world is radiating the spirit of good, the substance of good, constantly, and the very power of good is sweeping forth from us when we realize that we exist in a sea of good.

The whole universe is being carried forward by the infinite good, and people who are lost out of that

ood were so lost by their own volition. The good elf goes eternally forward, and it will continue to forward. Worlds come and worlds go, but this ernal good goes on forever. Let us put ourselves o the arms of eternal All-Good, and no evil shall me nigh our dwelling. Because we believe in the ood, affirm the good, and act in a good way toward erybody and everything, no evil can come near us. t us have faith in the good; have faith in good ings; have faith in everybody and in everything. t us no longer think or talk about the opposite the good; then the evil will find no avenue of pression in us.

Only the good is true. We have eaten of the tree the knowledge of good and evil, and have been t off from the paradise of God. It is a simple matter be again unified with All-Good. We must realize at we are in our real being, in our true nature, very good," and that omnipresent Mind, our Fa-er, is continually showering us with His goodness.

Whence Cometh Our Strength

Mabel Hatton Marks

When we lift up our troubled eyes
  To God's eternal hills
Which seem to touch His wide, wide skies,
  Their silent power stills
Discordant thoughts to harmony
  Until our faith revives:
The faith that this calm strength can be
  Reflected in our lives.

Lifting Oneself by Thought

WINFRED RHOADES

IF IN YOUR DAILY experience you find crude desir pulling against high resolve, temporal interest fighting spiritual ambition, vacillation foilin brave aspiration, procrastination thwarting the call o duty, the "what's-the-use" attitude defeating health insight, don't forget that you can spread strong wing and lift yourself out of the mudhole in which yo have got yourself caught.

That calls for effort, persistent, unremitting ef fort. But it is not necessary to live in a quagmire o impotence and hopelessness month after month an year after year. The dominion of adverse propensi ties can be countered by unfolding the wings of you mind and spirit, lifting your whole attitude towar life into an atmosphere of strong purpose, and reso lutely and perseveringly keeping it there.

Our thoughts make us what we are. Not th swift, impulsive thoughts that come for a momen and then melt away and leave not a trace behinc but the thoughts that are encouraged, developec loved, lived with, built up into an urgent desire an energetic stimulus. When thoughts and feelings, am bitions and efforts, desires and actions, are lifted ou of the levels of crude impulse and appetite an taught to companion every day and every hour wit high vision of what life ought to be and can be, the and only then can life become truly healthy, happ and effective. Never can easy, weak accommodatior

nd half measures long continue to satisfy.

A woman who had been seeking help by means f psychotherapeutic interviews announced one day hat she was now saying "I can" instead of "I can't." Thus she indicated that she had begun to lift herelf, by using the wings of her mind and spirit, out f the hopelessness that had been making her sick. She was thinking more constructively and conducting herself more judiciously than she had done in the past, and this improved thinking and acting was helping her to solve the personal and family probems that until then had seemed incorrigible and was also leading to her physical improvement.

A young woman who had undertaken some work for the folk of a retarded mountain community broke down after a few months and was sent to a hospital n a city where she was an utter stranger. When the wo physicians who were giving her a physical examination came to the heart, they found it racing and pounding. With serious faces they began a whispered consultation, and the young woman caught the word "goiter." She realized that it was time for her to lift her thoughts out of the Slough of Despond and to use them healthily. "You go out of the room for five minutes," she said, "and I'll show you something." When the time was up and they returned they found her heart quiet and normal. "This is a miracle!" they said. "The heart is as steady as the rock of ages." But it was not a miracle. Mysteriously ill, far away from family and friends, and undergoing a serious medical examination, she had been permitting her mind to sink into a quagmire of apprehensive brooding. When she resolutely spread the

wings of her soul and by the power of controlled and healthy thoughts lifted herself up and away from those which had been uncontrolled and unhealthy, her heart returned to normal behavior.

It is easy to use the mind unprofitably, and much, much too often some of us do so. Futile daydreamings, dismal imaginings, useless regrets, corroding resentments, sorrowful broodings, envenomed angers, poisonous thoughts of dreadful things that might come to pass—such use of the mind cankers the personality, blights one's happiness, thwarts one's efforts at business and social success, and can undermine one's resistance to disease and produce distressing physical symptoms. Yet those are the very quagmires we let ourselves slump into—yes, deliberately drive ourselves into—times without number.

It is necessary sometimes to think of what you have not got, but it is important always to think of what you have got and to magnify the use of that. Although unpleasant things are sure to come, it is not necessary to let yourself stick in a mental mudhole of resentfulness and sorrow. If deprived of opportunities that others have, or lacking certain personality assets, or being denied a recognition tha you crave, or being thrown in with people who seem to make deliberate efforts to hurt you, you permi yourself to remain in a mental realm of bitternes and sullenness, you demoralize your whole personality and life. On the other hand, if the experienc of evil leads you to plan how ill fortune can b transformed into a happy finality, you put yoursel into harmony with the constructive powers of th universe.

The men and women whose lives are fruitful are those who take all of life's experiences as a challenge to hitch their chariot of personality to winged thoughts. Whether life has offered you exceptional privileges or whether, on the other hand, starting with a poor introduction to life and suffering from handicaps physical and mental, you have had to encounter repeated discouragements and hindrances and failures, the fact is the same: If life is to be successful in any real sense it must be by a continual lifting of your thoughts above the power of adverse influences and forces. What a woman said of her famous mother is true of those who make a genuine success of themselves as persons. "She was hampered but never downed by her infirmities," the daughter said. "She lived adventurously."

It is a paradox. We are not truly alive except when fighting conditions that threaten life. When there is no struggle life degenerates into mere existence, inert, torpid, comatose, decadent. It is the challenge of peril—physical, mental, or spiritual—that makes life vigorous and triumphant.

The determining factor is the way you permit yourself to deal with the challenge that presents itself. One man is sick in some way; looks at himself hopelessly and throws up his hands in surrender. Another man, is threatened with blindness, spends six months in a darkened room, and then, "making haste with all my heart to store my mind with the Lord's beauty, and thus be ready for any fate, light or dark," sets forth on a thousand-mile walk, meets with interesting experiences, builds up his health, saves his eyesight, and eventually turns the entire adventure

into a book from which he makes a goodly sum of money.

One person looks at the present state of the world and says, "The things I have loved and lived for are gone forever; your United Nations and all such efforts fail every time they're tried; there's no use in attempting to mend this hopeless world!" Another man says, "Out of this present mess must come a new and better world; the poor, misguided multitudes must be taught to think and act in better ways"; and he goes to work with all his might to work for federating the entire world into one great co-operative human family.

One man looks at his country and marks only the incompetence of public officials, the new wave of crime, the rascality that appears in business, the race prejudice, the subversive activities that aim at the overthrow of democratic government, the widespread neglect of religion, the lack of ideals in the youth of the land, and he becomes a pessimist. Another man takes note of the past and present successes of our democratic institutions and the progress that has been made toward a still more effective democracy; he talks about the notable way in which folk of widely differing colors, religions, and racial backgrounds live together in harmony for the most part; he considers that business, great and small, in spite of some dishonor does in general serve the public honorably and efficiently; he notes that, whatever criticism may be offered, the country is filled with religious activity that is teaching many people, both young and old to think and live in terms of spiritual aspiration and endeavor; and he believes that the world can and

vill be saved even yet, and undertakes to do his part surdily. One individual looks at the country and ıges at the money devoted to fur coats and rich pods, movies and night clubs, and he becomes a ·nic and a chronic faultfinder. Another rejoices at ıe billions of dollars that have been devoted to foodıuffs and clothing for suffering humanity all over ıe world, and himself does all that is within his ɔwer to quicken the feeling of world-wide human rotherliness.

Psychology and religion speak the same word. The issues of life" come from the heart; that is, rom the thoughts and emotions to which one gives ncouragement. It is necessary to lift up the mind and ɔul to the highest aspirations that can be developed : life is to come out well. It is necessary to spread ıe wings of the mind and soul and to raise oneself ut of the quagmire of conformity to low conceptions f life, and to live purposefully each day, in all hings small and great, personal, public, and worldvide, if one is to accomplish the purposes of the verliving, ever-progressive Spirit of God.

"The peace of God, which passeth all undertanding" that is offered in the benediction at church s not a peace that comes from limp resignation to hings as they are. It is a peace that comes from liftng up oneself to live, mind and heart and soul, in ınion with God, the eternal source and background of the universe, and in confidence that by so doing he purpose of life will be achieved.

The truth shall make you free.—JESUS

Victory through Surrender

JOHN DAVIS

THE BIBLICAL STORY of Joseph is a graphical illustration of the truth that man is not capable of "judging" current events as to whether they be good or evil and also that by surrendering his limited finite judgment to the wisdom of his true self man can transform into "good" even those events which appear as "evil" to his conscious mind. When Joseph was cast into the pit by his brothers the "appearances" certainly was that an evil thing had happened to him. When he was sold into slavery the finite mind could only conclude that a terrible fate had befallen him.

But Joseph seemed to realize that his limited personal self was not capable of judging what was good luck and what was bad. Later his faith was justified. When he became the favorite of Potiphar at court he realized that the pit and the slavery were steppingstones to this position. Without them the chain of events that led him to his position of power would never have been started, and when he found himself in a position to save his family by furnishing them grain during a period of famine he did so willingly. He had no grudge against his brothers. He did not scold them. "It was not you that sent me hither, but God," he said. Joseph was able to look back and see that everything that had happened to him had been for his highest good, the pit, the sale into slavery, and all the rest.

When Jesus told us, "Judge not, that ye be not ıdged," He was warning us not to mortgage our ıture good by judging current events to be evil. ikewise had Joseph decided that being sold into avery was a terrible calamity, he himself would ave been judged according to his judgment. It ould never have meant anything to him except alamity.

When we interpret circumstances in terms of ailure they may indeed prove to become so. We im-ue our mind with the consciousness of failure, vhich excludes the idea or the substance of success hat might come from them.

Surrendering the personal will to God's will loes not imply resigning ourselves to defeat. It neans taking our own hands off the steering wheel o that wiser and stronger hands can steer our course ınd lead us through the shoals of appearance to ul-imate victory. We cannot know the guidance of God unless we surrender ourselves to His leading.

My small son is very fond of ice cream. Let us suppose that he is busy playing with his toys and I pick him up to take him to the drugstore for ice cream. He cries when I take him away from his toys. He feels frustrated and defeated. He does not realize that my taking him away from his toy is his good luck instead of his bad luck; he is judging the circumstances from a limited viewpoint.

Our own frustrations arise in the same manner. I shall never forget what an old friend of mine once told me about frustrations. "As I look back over my life," he said, "I can see that most of my successes grew out of what appeared to me at the time to be

stark defeat. If I had but had the intelligence to see the total significance of some of the things that happened to me I should have rejoiced instead of losing sleep over them, and if I had had the serene trust that 'all things work together for good' I am confident that a great many more of my failures could have been transformed into victory. The trouble is that we see only a small portion of a vast picture at any given moment. Viewing only a small piece of the canvas we see what we take to be a blot. If we could see the picture in its entirety I am satisfied we should see nothing but resplendent beauty. What we mistook for a blot would turn out to be a shading that brought out the richness of the picture."

He told me that he had learned to regard everything that happened to him, regardless of the appearance, as the best possible thing that could happen, and one of the demonstrations of this belief that he told me about was a certain business that he had had his heart set on buying. At the last moment he found himself unable to close the deal. He affirmed that it was for his highest good. Later he found that the business was saddled with tremendous debts.

Many of our most famous men have found that their greatest success grew out of events that appeared at close range to be evil. A. J. Cronin, a physician, states that a bad spell of sickness was the turning point in his career. Forced to quit work and live for six months in the country, he turned to writing and discovered his true talent.

Alexander de Seversky says that he owes his

career to losing a leg in World War I. It forced him to use hidden abilities he would never have drawn on otherwise.

Sir Humphry Davy, the famous chemist, said, "The most important of my own achievements have been suggested to me by failures."

Henry Ford never regarded any event as a "failure." He believed that all were experiences from which he was supposed to learn something.

The lives of all truly great men prove the truth that it is not so much what happens to us that counts but our own mental attitude regarding it. If we "judge . . . according to appearance"—if we judge according to the knowledge of our personal self—then we ourselves shall be judged according to the same pattern. The "evil" circumstances will issue in "evil." But if we surrender our personal judgment in the matter and affirm that all things work together for our good, we turn the stumbling block into a steppingstone.

The way to victorious living is through the surrender of self: And the beautiful part of this experience of surrender is that you do not give up anything. You do not lose anything at all when you surrender your self to the All. Rather your own limited little personal self is expanded so that it becomes the All. You lose nothing by surrender, and you gain everything. As the mystics of the Middle Ages used to express it, the drop is not poured into the ocean, the ocean is poured into the drop.

Striving, straining, struggling through life, depending upon our own limited personal powers, convinced of the validity of our own personal judg-

ments, opinions, and desires, we are sure to meet with frustration. But man was never intended to live after this fashion. By depending upon his own personal will man isolates himself from the source of his greatest strength. He blocks off and frustrates his divine creative function, the function of expressing the power and intelligence of the All.

We were put here to "bear much fruit" and to glorify the Father by giving expression to the infinite powers of God. But man can never realize his own God-given powers of expression until he surrenders the little personal self to the will of his true self. Or as Jesus expressed it, the man who "loseth his life [personal self] . . . shall find it [his larger true self]."

When tempted to judge according to appearances silently affirm that the circumstances that seem to spell failure to the finite mind are really links in a chain of events that will bring you your highest good. When God had finished His creation we are told that He brought all the beasts of the field before Adam and had him "name" them. Today myriad events are passing before us asking us to "name" them, and whatever we name them they become for us. Stop naming events "failures" and see how quickly they become the seeds of success. Surrender your opinions and judgments of the moment and affirm that "all things work together for good." If you say that and really mean it—and steadfastly refuse to believe otherwise—your victory is assured.

Ye are the light of the world.—JESUS

The High Cost of Living

BEVERLY E. FINCH

PRACTICAL CHRISTIANITY teaches that no circumstance or person or set of circumstances and persons can possibly interpose themselves between you and the source of your life. How then an the present apparent inequality between demand nd supply frustrate and prove to be too great a roblem for the love, wisdom, and power of God?

To a large number of people this present "set of ircumstances" is an untoward, vexatious, and evil hing, but still we give it more and more of our ttention. We worry about it, keep it in sight, and vonder where it will end. Not a day goes by that ve are not reminded of it by radio and friends, and ve harbor the idea that we cannot keep abreast of he rising tide of costly living.

But let us look at another picture. While the igh cost of living is known to God, the all-knowing One, at the same time He does not "behold" it. Does this seem paradoxical to you? To behold means o keep in sight, watch, regard. Being of purer eyes han man, God sees abundance where man beholds ack and inadequate resources. Until man weeds his garden he will reap what he sows, will continue to ealize what he is conscious of.

These two pictures are diametrically opposed to each other, as material and spiritual viewpoints always are; and we must align ourselves with either one or the other. "As for me and my house [con-

sciousness],” I choose God’s way.

The present high cost of living being out of all relation to our visible supply, we must accept as a workable basis the truth that God is love and power, and His providing law is always available to His children, His law always demonstrable; thus by faith do we make all our demonstrations. Relying always upon His love, wisdom, and power, we cannot but realize that no set of circumstances or persons can by any possibility set itself up as a “combine” with more power than His. Our human needs are known to Him, for we have this word of the Master: “Your heavenly Father knoweth that ye have need of all these things.”

How then can a higher-cost-of-living state of affairs subjugate and nullify God’s law of abundance? Who dares to say that He is not equal to this emergency? This is His opportunity to prove Himself to be what He is, an ever-present help in time of need. His is a power that rises to meet any demand. Man’s consciousness must expand to accept this truth and rely upon it. To deny this would be to deny His omnipotence, and none is foolish enough to do this if he will make use of the intelligence he is heir to. Nothing but your own ignorance of how to receive can hinder your unlimited supply. Omnipotence is by its very name and nature equal to every contingency, even the high cost of living that confronts us. As we allow our consciousness of the love and power of God to expand, it will measure up to every demand.

Ignorance is an absence of light, and when we relax in the silence and pray for more light, God

ill reveal to us the way He has provided to increase ur income and meet our human needs. "The Holy pirit shall teach you in that very hour what ye ought o say." These words are plain enough for a child to nderstand. Unlimited ways and means are His, nd when we pray for light new ideas will present hemselves by which we can meet this present gap n the world's economy. He has prepared a special ay out for every individual that he himself has not reviously conceived. "I am the way," said the Mas-er, and your own Lord (the Father in you) will how it to you, for "the whole business of your ord is to care for you."

Some have been granted salary raises, some have old property at a price heretofore undreamed of, ome have worked overtime for extra pay, but best f all, many have put to use talents that have long ain idle and unproductive or been used as a hobby nly.

Whatever you decide to do to increase your in-ome, be sure that it is something you love to do, or love is the greatest thing in the world, and as uch it carries with it an infallible power to achieve. The spirit of love yearns to be recognized, and when t is it acts as a magnet to draw you to the thing you will find the greatest pleasure and satisfaction in doing. "If it is the love of that which your work rep-esents. . . then the Spirit is upon you, and the earth s yours, and the fullness thereof." In these words, n "The Two Paths," the English writer Ruskin, himself a genius, was revealing to others how to bring forth the genius in themselves, through love.

To whatever you are moved to create say as you

begin, "This is my masterpiece," and in truth it will be, for it is the Master creating through you. Whatever your creation, it is then well on its way to success through the faith you have in it. Spurred on by our needs in this emergency, we invent ways and means to increase our supply, and who or what is there to hinder you when the Master is allowed to work through you? Omnipotence uncovers for us gifts, abilities, and talents long buried to meet the need and fill the lack. Every child of God is essentially and potentially a genius in his own right, and by affirming, "Christ in me is a genius," we quicken and bring to life this entity which in many cases has been asleep for our entire present existence, waiting like Sleeping Beauty to be aroused and come to life for us. Speak to it and say, "How canst thou lie asleep!" Our words of reproach then cause our genius to open its eyes, see that it is needed, and rise to the occasion.

"I am a child or manifestation of God, and every moment His life, love, wisdom, and power flow through me. I am one with God and am governed by His law." Nothing but our ignorance of His law of giving and receiving can hinder our having unlimited supply of good things. "Ignorance of the law excuses no man"; hence it behooves us to become acquainted with His law, just as we do when we buy an automobile: acquaint ourselves with the traffic laws.

God is always "in this place," the place where He is needed most. If there is a place in your mind today where you are entertaining a thought and fear of lack, He is right there to take over as soon as

you make room for Him by expelling this self-invited guest, release your worry, and decide to trust Him.

Many and varied are the kinds of service people choose to meet the extra expenses of today and at the same time keep up a high standard of living. A certain woman had made a reputation among friends for making especially good doughnuts. She loved to make them because so many people enjoyed them. Her income now being inadequate she decided to make them to sell; the outcome being that she established a business that took almost her entire time. Propinquity is often a factor in deciding the particular service we are intended to perform. An amanuensis became an author by working outside her regular hours given to her employer, an author. After years of typing for the printer she was inspired to know that she "could do that too," and suiting the action to the word, she herself developed into an author.

Starting out in life after leaving school, we find that school has not taught us that essential prerequisite to a successful life, how to make the most of ourselves. A certain young man was an electrician in his early years, but he had the urge to teach and preach, and now he is the beloved rector of an Episcopal church. After a few years of preparation he is now in the work he loves and consequently is successful.

Another case in point is that of a man I have known for a long time, who has for years been working on a scientific invention designed to meet one of the world's great needs. Having spent years in pur-

suing and developing an idea that it is said will revolutionize all present usages in a certain field, it now transpires that it will not only meet the world's need but his own as well. A few weeks ago the idea and its development were brought to the knowledge of a large manufacturing concern. They wrote to the inventor to come to their city to demonstrate his idea and the apparatus he had contrived. After consultation and demonstration the concern bought an option on the idea for a sum in the three-cipher class and in addition offered him a job paying better than his present one; besides which they will finance the building of a laboratory of his own design for further research, one far surpassing the meager one he had used in the basement of his home. From all indications there appears to be no doubt as to what the sequel to this story will be. This is the experience of but one man, but it is paralleled by that of many another hard-working achiever who is in love with an idea and has faith in his ability.

We are not all inventors, but each has some hidden talent that can be unearthed to bring in more of the needed wherewithal to meet the present cost of living.

Being "a jealous God," the Lord insists upon being recognized as the one and only power in our life, a power that will meet every human need. It is His nature to abhor a vacuum—any lack—and if we will trust Him He will, like Old Dame Nature, rush to fill that vacuum with His eternal substance. Spiritual substance will take form of any objective we choose when properly recognized and prayed to —visible or invisible, tangible or intangible—in a

ngible house to live in, or that which cannot be uched physically, a wise and understanding heart, nd so on.

Have you an idea that has long been demanding evelopment, some special gift you have long been eglecting or using only for amusement? If so, then now that you are a power for good in the world. If ou have been condemning and belittling your power, hen "go . . . sin no more!" Lift up and bless your ift, your power for good, by knowing that it is God's ift—not to be despised and indeed His own power ndividualized in you. "He hath no power that hath ot power to use." By use and investment your talent ill increase; by nonuse it will deteriorate and come o nought. A certain woman once prayed:

"Father, what shall I aim to be?
What is Thy highest thought for me? . . .
One special gift Thou hast given me;
Open my eyes that I may see."

ime has brought the answer to this woman's rayer, and she has proved to be a success in the pecial field of service to which she was led. In it he has worked with joy and confidence, knowing hat she is in her right niche. The Spirit of divine ove has met her need both emotionally and finanially, and she feels sure it always will, no matter vhat the contingency may be.

How logical that the Spirit of life, who gave us ife in the beginning, should provide for the upkeep of this life. The Most High is superior to all living ost no matter how high it may climb, and is well ble to meet the present apparent height. Does the nother who has sustained the life in her babe

through the period of gestation feel that she is no longer responsible for the life of the child after birth? Mother love is akin to the divine; both are eternal.

Let us put our knowledge of Truth into practice here and now. Though the flesh may be weak, the Spirit is ever active and willing.

INHERITANCE

Health is my heritage, meant for me rightfully.
Boldly I call for it, claim it as mine;
Thanking my Father that surely, delightfully,
Soon I shall manifest wholeness divine.

Peace is my portion, abiding tranquillity;
Quiet, serenity, deep as the sea.
Like a white ship into clear visibility,
Out of the infinite peace comes to me.

Love is my lot. How its glory is filling me,
Now as like Mary I choose the good part!
Pure as a snowflake its beauty is thrilling me,
Cleansing, renewing each thought of my heart.

Joy is my birthright, unlimited; readily,
Gladly I share it with all of mankind;
Wisdom, abundance, all good as I steadily,
Faithfully turn to the indwelling Mind.

—*Irene Stanley*

Adventures in Prayer

GEORGIA MOORE EBERLING

THE DICTIONARY SAYS that prayer is the act of entreating earnestly. James Montgomery, the hymn writer, tells us that

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

Too often we go no further than that, and much that is labeled prayer is no more than wishful thinking. The hymn goes on to declare:

"Prayer is the Christian's vital breath—
The Christian's native air."

If that is true, and I think it is, then prayer should be a natural, joyous, almost involuntary Christian activity. It is that, I suspect, when it is maintained by a deep and abiding faith, for faith and prayer are inseparable. In fact it must be the faith that brings the answer to the prayer.

I rather imagine that if we had the simple trust of a child we might receive the answer to our petition immediately. Often we do. Again, like the widow in the parable that Jesus gave, we must cling to our faith and ask again and again. He taught us the same lesson in the story of the woman who awoke her neighbor in the night, asking for bread. Though refused, she persisted and received the bread.

I have heard people ask: "God knows what I need, He knows what I want, why should I pray?"

These people forget that prayer is not all petition. They also fail to remember that God does indeed

anticipate many of our requests. But if Jesus found it necessary to pray, how much more necessary is it for us!

In the roll call of great prayer-overcomers He comes first. Often Jesus prayed all night. In my scrap book is a picture of the light in the window at Silent Unity's room. That light typifies prayer, for prayer not only brings light; it is light, and light enables us to see the way in which we should walk. Jesus prayed. He went "apart" and prayed. He prayed before He healed the sick, He prayed in the garden, and it was while He was praying that He was transfigured, that His face shone and His garments were glistering white. Jesus told His followers to pray. He said men "ought always to pray, and not to faint."

Paul phrased it even more strongly. "Pray without ceasing," he adjured the early church. Surely Paul is one of that company of prayer-overcomers.

Moses was another. He talked to God as friend does to friend (and his brother Aaron followed in his steps), leading the Children of Israel safely to the Promised Land, all through prayer.

There was Elisha, who wrought such wonders through prayer that he could see God's angels camped around him and could confidently affirm when to human sight all was lost: "They that are with us are more than they that are with them."

The hills that rise before us are still often filled with His angels, and prayer still opens our eyes so that we may see them.

Jonah prayed and was delivered from his bondage and error and disobedience. Daniel prayed three times a day at his open window that faced toward

distant Jerusalem, his home; prayed in the face of threats and was protected.

We must not forget Hezekiah, whose life span was lengthened by fifteen years because he prayed. When the hosts of Assyria fell upon Jerusalem, took Manasseh, bound him with fetters, and carried him to Babylon, we read that in his affliction he cried to God and humbled himself, and God heard and brought Manasseh again to Jerusalem. Too often we are like Manasseh; we put off praying until we are in affliction. But we are told: "Then Manasseh knew that Jehovah he was God." Later we read that Manasseh was gathered to his fathers but that his prayer and how God answered was written among the sayings of the seers and also recorded in the book of the kings of Israel.

It is amazing to see how many of the kings of Israel and of Judah wandered away from their faith, yet when they repented and returned God heard and delivered them.

One form of prayer in which we should be active is prayer for others. The Bible is full of incidents of remarkable answers to prayers that were prayed for others. If the one in need has not the faith to pray, someone must have faith for him.

In Jesus' day there were many instances where the faith of friends brought healing to the afflicted: the nobleman's son, the Roman centurion's servant, the four who cut a hole in the roof and lowered their sick friend into the room where Jesus was. Again I think of Silent Unity. Those who have faith must exercise it for those who do not have it.

Prayer had long wrought cures of leprosy, even

in old Testament days. In fact the Jewish ritual had a strict formula that was carried out when a patient recovered from this plague, and in some cases it was the faith of another that brought the healing. The little servant maid who sent Naahum to her prophet to recover him of his leprosy, is the best known.

In studying the prayers of Jesus it is interesting to see how simply He talked to God, and it is marvelous to note how often He thanked God for the answer before the miracle was performed. One wonders if Jesus thought of them as miracles; they were so much a part of His daily life and ministry.

We must not forget the women who prayed in those far-off days, even as women do today. Hannah prayed for a son, prayed silently but so earnestly that Eli watched her in distrust. God knew and heard and gave her the desire of her heart when Samuel was born. There was the Greek woman, a Syrophoenician, who fell at Jesus' feet and pleaded for her daughter. There was the timid little invalid who could not work her way through the crowd about the Master but who crawled between their feet until she could touch the hem of His garment and pray the prayer of faith that healed her. You remember she had suffered many things at the hands of the doctors and had spent all she had but grew worse instead of better.

There was the woman of Samaria at Jacob's well who prayed: "Sir, give me this water, that I thirst not." She was not even sure that He meant "the water of life," but her faith and prayer were rewarded. Through her testimony throngs came out of the city to hear and see Jesus.

There was Lois, Timothy's grandmother, and

Eunice, his mother. Their prayers upheld Timothy and kept him strong. Paul reminds the young minister Timothy that he possesses "unfeigned faith," which dwelt first in his grandmother and his mother.

There was Phoebe. Paul said that she had helped many, himself included, and Priscilla, his helper in Christ. There was Tryphena and Tryphosa, both of whom labored in the Lord in that early church at Rome.

And we must not omit the Greek Persis, who also labored much. They were prayer-giants all of these. And Julia, and the sister of Nereus—we are not given her name, but we know she was a woman of prayer and of faith and works.

The list of modern prayer-giants is endless. Every day one may read or hear of remarkable results that came from prayer. Truly we can say: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that besets us; let us with the great Paul "draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in *time* of need."

It was Tennyson who had Arthur say:

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats . . .
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?"

That passage ends, you know, with Arthur saying that prayer is a golden chain that binds the whole

round earth about the feet of God.

Truly prayer is the hope of the world, the hope of world peace, the hope of world unity. It was God who promised: "If my people, who are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Lands can be sick as well as people.

A person enters a new and wonderful adventure when he learns how to pray the prayer of faith. With the hymn writer quoted before we may pray:

"O Thou by whom we come to God—
The Life, the Truth, the Way!
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
Jehovah by wisdom founded the earth;
By understanding he established the heavens.

—PROVERBS

Bless Every Inharmony

NARADA EVALDT

ONE DAY A Truth student said to me: "I try to see the Christ in my husband, but it seems impossible for me to put the thought out of my mind that he has deserted me and our two babies. How can I overcome this?"

To see the Christ in a loved one who has deeply wounded us is a real challenge, because we are so emotionally involved that our thoughts have a tendency to return to hurt us again and again. Our hurt and the person who has hurt us stand out in our thoughts as inseparable, and because of this welding together of the inner thought and the outer personality it is extremely difficult to look past appearances to the Christ.

Jesus and every God-inspired teacher after Him knew this, so they patiently and persistently pointed out the way we must follow if we are to see the Christ in our fellow man.

This way is a mental one, for our thoughts are the steps that take us into this Christ consciousness. But it is into our own Christ consciousness that we must first step, for unless we are firmly established in our own Christ consciousness we shall not recognize this consciousness in another.

Jesus' teaching was that God is Spirit-mind, that God created man in His image and likeness. This God-created man is called the Christ, and Christ must be an idea or a thought in the mind of God.

God is complete perfection, all-love, whole; so Christ, being a thought in the mind of God, can be a consciousness only of perfection, love, and wholeness.

Since God-Mind created man in His image and likeness man must partake of all the qualities of his Father, the qualities of creative thinking and of freedom in thinking. It is this freedom to choose his thoughts that takes man out of his Christ consciousness, and it is this same freedom that enables him to turn and re-enter the Christ consciousness again.

Jesus said, "God is Spirit: and they that worship him must worship in spirit and truth."

God is Spirit and Spirit is mind, so to worship God truly we must keep our mind filled only with thoughts of love, perfection, and wholeness. When we do this we are living in the Christ consciousness; for the Christ consciousness is a state of mind that is at perfect peace. It knows no lack, no inharmony, no fear. When every disturbing thought is eliminated we are in this Christ consciousness; we are at peace with all men, at one with all life. This is the consciousness Paul advised men to seek. "Have this mind in you, which was also in Christ Jesus."

Keeping in contact with this Christ consciousness requires constant practice. If we are deeply hurt or only mildly irritated we are apt to step out of this Christ consciousness of oneness into our human consciousness of separation. If we are Truth students we immediately recognize what we have done and strive to regain our former position. We work to eliminate the negative thought that has caused this fall in consciousness. But often, as in the case of the

woman whose husband had deserted her, our hurt is so closely bound to the one who has hurt us that our thinking is confused. Jesus knew this weakness of man, and He warned, "Ye judge after the flesh; I judge no man." He also admonished His followers "not to judge according to appearances, but judge righteous judgment."

After Jesus had gone away Paul continued to point out this truth. "Be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Both Jesus and Paul were telling us that we must never attach blame to the personality for our negative experience; that to link the negative thought mentally to the personality is to judge according to appearances, to conform to the world's standard of judgment. Instead of judging or blaming we must take our mind completely off the person and change our thought. "Be ye transformed by the renewing of your mind."

How can we do this? Firstly, mentally blessing the person who seems to be the cause of the inharmony: blessing and placing him in God's loving care. Then we should forget him. No matter what the seeming injustice, we must bless him, leave him with God and forget him. We must sever all mental connection between the person and the negative thought he has aroused in us. We must work with the negative thought alone. For the truth is that it is not the thought coupled with the person that has brought inharmony into our life. It is the thought alone that has done it. The negative thought was in

our mind first, perhaps so deeply buried that we were not even aware of it; but the negative thought is what attracted the inharmonious experience to us. So it is the thought that must be eliminated, for if it is allowed to remain, it will by the law of attraction, bring a similar experience to us again. Possibly the person and the setting will change, but the same inharmonious emotion will be aroused. The thought is the cause; the experience is only the result of the thought.

I have a friend who jokingly said, "I married my father." What she meant was that the traits she had disliked in her father she found in her husband. She is an earnest Truth student and knows that when she eliminates the thought of irritation from her own consciousness, the irritating trait that she sees in her husband will go. In fact she is fast proving that this is true.

It is always the thought of resentment, remorse, rebellion, envy, self-pity, or criticism that we must eliminate from our consciousness, for until we do we shall have experience after experience that will arouse resentment, remorse, rebellion, envy, self-pity, or criticism.

So if we would enter the Christ consciousness we must bless every person who seems to be the cause of our unhappy experience; bless and place him in God's loving care, and then forget him. The forgetting is very important at this stage.

Next, since our work must be done with our thoughts, we put into action the law of substitution: we substitute a positive thought for a negative thought. For fear we substitute faith, for disease

ıealth, for unhappiness joy, for lack abundance. No natter what the appearance, we must remain faithful n the use of this law of substitution. Paul wrote .bout this law: "Finally, brethren, whatsoever things .re true . . . honorable . . . just . . . pure . . . lovely . . of good report . . . think on these things."

The instant we put this law of substitution to vork things begin to change; for it is the thoughts ve think that make our consciousness, and it is our onsciousness that attracts our experiences. This ›eing true, we must always bear in mind that the onsciousness is the cause, the experience the result.

As we change our thoughts from negative to posiive we "put on the new man, that after God hath ›een created in righteousness and holiness of truth." We are keeping the "high watch" and are on our vay to the Christ consciousness. When we touch his Christ consciousness our vision will be so clear hat we can behold only this same Christ in all men. Our problems are solved.

God's will for us is always good and only good, ›ut until we clear our mind of fear of lack we canıot receive this good in its entirety.

The thought of lack is a fear thought that can ıttach itself to any condition, fear of lack of finances, .ack of health, lack of harmony. It is the "lack hought" from which we must free ourselves.

At one time in my life I seemed to have many lacks. I took the affirmation "I lack no good thing." One day I realized that speaking and thinking the word "lack" was keeping it in my consciousness, so I changed my affirmation to "I have abundance of every good thing." It worked miracles.

I knew a woman who was going through a trying financial crisis. To take her mind off her lack of money she would go to the bank every day. She would sit there and watch the great amount of money that changed hands. She changed her thought from one of fear that there was not enough money for her to one of confidence that there was a great abundance of money for her. Today she is very successful and prosperous.

I have another friend who once went through a difficult period of unhappiness. She would walk the floor, tears streaming down her cheeks, and affirm in a sobbing voice, "I am living in my happiness now." Today her life is full of joy and happiness.

So whatever our problem may be, whether lack of finances, lack of love, or lack of health, let us cease thinking lack and think abundance. If we need material things let us impress abundance on our consciousness by filling our eyes and mind with the abundance of flowers, trees, green grass, stars, houses, buildings, automobiles. Let us go into the stores and see the abundance of supply there. Think abundance!

If we need health think of the boundless energy of the ocean, the strength of the wind, the exuberant, healthful playfulness of the kitten, the puppy, the lively child. Let us fill our eyes with pictures of healthy, vigorous men and women. Think health!

If we need more love in our life let us let our thoughts dwell on the love the mother expresses for her child, the artist's love of his work, the beauty seeker's love of the sunset, the rainbow, and the redwoods, the love of the boy for his pet. Most often

et us fill our mind with the thought of God's love for us. Let us keep our mind so concentrated on ove that soon our heart will be full to overflowing and will spill out this love to everyone we touch. We must think love! We must allow no thought of ack, loneliness, or weakness to get rooted in our consciousness. We must think only thoughts of abundance, health, joy, love. Thinking such thoughts will at once begin to draw an abundance of every good to us. We need not even try to draw all good to us, for the very fact that we are thinking, speaking, and seeing abundance, love, health, and happiness sets in motion the great, immutable, unchangeable law of cause and effect, sowing and reaping. Paul said, "Whatsoever a man soweth, that shall he also reap," and Jesus promised, "He that soweth the good seed is the Son of man."

It is true that the kingdom of God is within us, within our consciousness. This kingdom of God is a state of consciousness that puts us in complete harmony with all men, and it is ours when we "bring every thought into captivity to the obedience of Christ."

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so *shall ye be my disciples. . . . If ye keep my commandments, ye shall abide in my love. . . . These things have I spoken unto you, that my joy may be in you, and* that *your joy may be made full.*—JOHN'S NARRATIVE

Our Omnipresent Opportunity

MALCOLM SCHLOSS

INTO MY BOOKSHOP in New York many years ago drifted an old friend, always especially welcome for the warmth of spirit, the breadth and tolerance of outlook, the penetration of vision that he brought. As we gathered around the table in the center of the shop someone present mentioned the strange behavior of a mutual friend, a man of recognized intellectual brilliance, a writer and lecturer with a keen grasp of psychological subtleties and philosophical abstractions, whose clarity of expression had made his books unusually popular, while he himself remained, as a human being, abnormally cold, dry, austere; like a fossil, one felt, that might crumble into dust at any moment.

Our genial visitor smiled. "Oh, Clyde's all right," he drawled. "The only thing the matter with Clyde is that he has a broken heart and doesn't know it!"

Today as I sit in my study in California and mentally survey the world I feel inclined to echo what my wise friend said, not in relation now to any individual but in relation to the world.

"The only thing the matter with the world today is that it has a broken heart and doesn't know it!" Like Clyde we know all the answers, but like Clyde we have forgotten how to live. We place our hopes in vast plans for the rehabilitation of the world, not knowing that we hold the key to happiness within our very hands.

Moment by moment, as we go about our daily tasks the answer comes. "Be kind!" Life whispers. We do not understand. It is too simple. Something so stupendous as a world solution must be very complex, we think, having ourselves become complex. Everything must assume cosmic proportions, must be regulated, standardized, uniform. Yet life, knowing that the world is full of millions of simple individuals and that every individual is unique, repeats again and again, "Be kind!"

There is great hunger in the world today for simple kindness. It is brought home to one in many ways.

I have before me now a copy of a letter written by a girl in Liverpool to some of my friends in New York who have been trying to develop the spirit of brotherhood through an exchange of correspondence between young people of different countries and through meetings arranged for them in various cities throughout the world. This girl described herself as "twenty-four, an orphan, buffeted about because she is alone in the world; exploited by those who put men down and keep them down; suffering heartbreak because of those who skim over life without even touching the surface; yet keeping alive the faith and trust bestowed upon her by her parents despite the sordid callousness she sees about her everywhere; praying for a chance to make something of her life, that she may some day feel she has not lived in vain." She looks forward, she says, to the day when she "can get away to another country, where life is clean and decent and fine; where people are judged for what they are, and not for who they are; and where one

day, please God, one may meet up with people like one's own mother and father."

Her picture of the youth of Liverpool is not encouraging. "They feel nothing for each other," she writes. "They live for the moment, figuring they may be gone the next; and so they drift along till all the fine feelings they once had are forgotten and life is wasted." She thanks my friends for opening up to her a vision of the possibility of a new existence, where companionship may be established.

Closer home but equally tragic are the lonely hearts that are lost in various forms of supposedly important work, hearts of men and women who may be looked upon as leaders in their various communities but who live in isolated pride of intellect, the slaves of their own desire to lead others or to dominate their lives: people who are too important to be human!

A friend of mine teaches in a nursery school which has a reputation for restoring backward children to normalcy or better. One day a girl of three, the daughter of wealthy parents, was brought to the school in a pathetic condition. Nothing seemed to interest her. All she would do was sit in a daze. She refused to play either by herself or with the other children. Even feeding her was a problem. Solid food she would not eat. She would hold it in her mouth if someone placed it there, but she would not chew or swallow it. Milk was the only form of nourishment that she could be persuaded to take.

From time to time the teachers discussed the case at staff meetings, but no one seemed to know just what to suggest. Finally one of the teachers had an

idea. She took off the little girl's costly starched dress and wrapped an old smock around her. Then she introduced her to finger painting. Someone has described finger painting as glorified mud-pie making—just as soft, just as mushy but even more intriguing in reds and blues and yellows than in drab, monotonous tones. There's a kind of fascination in dipping one's finger in a pot of orange paint and smearing it all over large sheets of paper. Even this poor apathetic child felt its charm and succumbed to its magic. Soon she was completely absorbed. Her eyes brightened. Her cheeks flushed. At luncheon she displayed an interest in food for the first time, and after her nap she ran quickly back to the colored paint pots.

At three o'clock, when the mother came to call for her child, she stepped out of her bright, convertible coupe, beautifully attired in a smart white suit, and made her way directly to the school playground. Her little daughter saw her coming from afar. Full of enthusiasm, she cried out, "Mummy, mummy, look what I'm doing!" And with arms flung wide for an embrace, she rushed toward her mother.

To choose between a white suit and a regenerated child should have been easy for any normal mother, but abnormal children usually become as they are because the parents are abnormal. "Don't touch me!" shrieked the mother, halting in her tracks. "Keep away from me with those dirty hands! Why you're absolutely filthy!"

So the suit was saved; but the light died out of the little girl, and nothing subsequently could be found to awaken it again.

This case may be extreme, but my friend assures

me that unfortunately it is far from being unique.

Another of my friends, a sensitive and highly gifted woman, found herself some time ago suddenly thrown amid circumstances where she had almost no privacy. As a result she began to dislike people—shrank from contact with them—wished she might never have to see them. Her dominant desire was to escape to some desert solitude, where she could feel the freedom of space, the healing balm of silence, and the majestic companionship of distant stars. That being impossible, she began to draw instead upon her native creativity. She decided she would play a game with life. She would pretend that she was "Mother of the Universe," and that all the beings in it were her children. If they misbehaved, it was because they had not been brought up properly. She would have to tolerate their shortcomings, and to see what she could do to re-educate them.

Sometimes if she knew the people well she could make constructive suggestions. If a person was cruel or critical or unkind to some other person in her home, she could tactfully try to awaken in him a truer sense of values, either through speech or through example. If someone was prejudiced, she could be tolerant. If someone was greedy, she could be generous. If someone was afraid, she could be calm and serene and either explain to him or show him that there was nothing to fear.

If she was among total strangers, as on a bus, for example, and people eager for seats trampled others to get them, she could imagine that they were her own errant children whom she loved in spite of their waywardness, misbehaving in surroundings where

she could not easily correct them. Then she could visualize them as considerate instead.

In any event her game of pretending that she was Mother of the Universe promoted understanding, sympathy, and tolerance, and she found herself loving people again instead of hating them, welcoming people instead of avoiding them, performing acts of kindness instead of being critical, enjoying harmony instead of feeling discord.

What the world needs today more perhaps than anything else is this spirit of mothering. Every one of us, man, woman, child, needs to learn to cherish, not only someone but everyone that comes his way; to be kind, gracious, loving, helpful to everyone, to strangers as well as friends and relatives; in little things as well as in big. Life is made up of simple situations; and if we can learn to handle little tasks with love, they will become great, and so will we. If we would all give ourselves the daily assignment to make at least one other person happy, we should together weave such a garland of love and light and peace that life itself would be transformed, and eyes that once were dull with apathy or hurt with suffering would shine like stars. We need not range afar to seek for those who need. Life will reveal them to us: a neighbor whom we used to pass indifferently; the postman who delivers our daily mail, the waitress who serves our lunch or dinner, the secretary who types our letters, the fellow passenger on car or bus, the man who delivers our milk or groceries, the kitten that we stumble over on our homeward way, even our own wife or husband or children or friends, whom we have taken all too much for granted.

Recuperation

ELIZABETH MARTIN

THE COUNTRY DOCTOR was a little embarrassed by the gratitude of his patient who had been brought back to health after a long and mysterious illness. So he twitched his thick spectacles in a familiar gesture and answered: "Well, I could only do so much; it is the tendency of the human body to recover."

I was young then and more impressed by the doctor's mannerisms and modesty than by his words. But I have never forgotten those words. They flashed into my mind that day when I was getting my mountain cabin ready for some guests and somehow managed to drop a heavy bedspring on my foot. I was alone, miles from town or human help of any kind, and I wanted my friends to find my beloved cabin in cool, shining, hospitable order. Before the pain had time to emerge I thought, "Be still, and know that I am God," and when it was sorely needed, the stillness came. Then, as it were, into that stillness came the words of our old friend of long ago: "It is the tendency of the human body to recover." All this in the few seconds that I stood holding the awkward spring upright, and then with surprising ease I placed it on its supports and finished my task comfortably, joyously. There were a few bad moments when I finally removed the shoe, but the pain and swelling soon succumbed to the precious "tendency" and were soon gone not to return.

But if this tendency or urge to recover is inherent in the human body, there must be a similar tendency throughout the universe, of which obviously this body is a part. Then it follows that our world is on the way of recovery from war to peace. Mankind has been going through wars since the beginning of history and after each one there has been a measure of recovery. Is it not obvious that sometime there should be complete recovery? Why not now, if there are enough honest, sincere believers in this great principle?

There are bad moments after each great shock, each cataclysm. In a universe that has a tendency toward health surely there is a way to eliminate hate, greed, lust for power by replacing them with their healthier opposites, all summed up in the word love. Those who have learned of the mighty force that heals bodily hurts and mental quirks are under a great responsibility to apply that knowledge, that faith, unceasingly, actively, to the healing of the sickness whose symptoms are racial and religious hatred as well as the age-old greed for gain.

Atomic power is incalculably strong. The power of faith is stronger.

You will find a directory of Unity centers on page 84 of each issue of UNITY. This directory will enable you to locate your nearest Unity center. The Unity leaders listed have spent much time in preparing themselves for the ministry and are cooperating with Unity School in offering services and class instruction in the Unity teaching.

Who Really Supports Us?

CAREY DERBY

THE PROBLEM of making a living is a universal one. It has always been a serious one to me, for I was born during the depression of the 1890's, at which time my mother was left a widow with three small children to support.

Even as a toddler I was made to understand that pennies were scarce, for Dad had left no means for our support, and we had no rich uncle who would someday leave us an inheritance! This did not seem fair to me when I saw schoolmates frequently receiving clothes and large sums of money from wealthy relatives.

Following the death of one of my brothers and the marriage of the other, I found myself, a teen-age girl having to take over the support of my mother and myself. Even though ill equipped for the task, I managed to secure good positions through the years, seemingly by the "skin of my teeth," so to speak. During these difficult years I used to query: "Why, why, why must it be so? Does God intend that we should struggle for food and clothing and shelter when He has created all that is in the world?"

The ordeal of striving for a livelihood made such a deep-rooted impression on my consciousness that even after I married, in my late forties, I could not entirely relinquish it to my husband. During my thirty years in the business world I had pondered the problem deeply, but I had apparently failed to

grasp the spiritual source of supply.

Although I acknowledged that God gave me the wisdom and strength with which to hold my positions, I somehow felt that it was my boss who actually furnished the salary. A most limited viewpoint, I admit. Yet I am sure there is many another person who gives God credit for helping him carry on his work, but who does not give God credit for furnishing him with the income he receives. Instead he thinks of his income as a reward meted out by his boss for conscientious performance of tasks assigned to him.

Even though I had seemed to progress spiritually in many respects through persistent prayer, I was suddenly appalled recently to realize how untrusting I had been in this matter of livelihood. Now, at the half-century mark I am beginning to realize that I must seek and tap the one spiritual source of all supply, God. From a purely material standpoint it would be impossible these days for even a Santa Claus to cope with the housing situation and the zooming prices of commodities.

The time comes in each one's spiritual growth when he must learn to look joyously and confidently to God for subsistence. It is said that to look to people is idolatry; people cannot take the place of God. A man may look to his office job, his store, or his farm, and wonder if it will make a living for him and his family, if it will support them; while all the time God is supporting his family as well as the business or enterprise that he is looking to for a livelihood. I repeat, if we look to people for our good, we are looking to something that itself is only a channel

of God's good! God alone supports His creation, and all that He demands of us for this support is that we look to Him, turn to Him, and believe in Him.

"What should we do then?" asks the skeptic. "Just sit with folded hands and accept hand outs from passers-by while mechanically repeating that God is our support and we don't have to work?"

Far from it. We are to go to our office or shop or field and do the work we have always done, but believing that God is our support, we shall perform our work with an inner freedom and joy that will lead us on to changes and promotions, to our God-appointed place if we have not already found our place in life.

When we stop to consider, is it not clear that God created everything, including our employers, our parents, our husbands—everyone through whom our supply comes? God owns the banks, the wholesale houses, the factories, the farms. If it is His power that keeps everything going on the earth, surely we can acknowledge Him as our spiritual wholesaler, our all-supplying commissary.

Our good then does not come from people; it comes through them. Everything good comes from God, even though it comes to us in uncountable ways and through human hands. The persons through whom our supply of good reaches us are the channels designated by God to bring it to us; that is His way of operating and of dispensing good to us.

Years ago I had a friend, T——, who was earnestly endeavoring to practice the principles of Truth. In addition to working at home she was holding

down an office position in an effort to aid her husband in his business venture. Many times during those years she had needs that her budget would not cover. Once, I recall, she needed some new clothes, and she longed for nice ones. She priced the clothes in the stores. Finally in desperation she turned to God, as she was learning to do, and prayed: "Dear God, I am trying to do Your will and to perform the work that comes to me each day as You would have me do it. Now if You want me to be nicely dressed You will have to show me the way to my rightful clothes, and reveal Your supply to me. Thank You, Father."

T—— told me that the following morning her household tasks seemed to do themselves, enabling her to start to the office earlier than usual. Passing a fine store, she saw in the window a beautifully tailored brown silk-velvet suit, priced unbelievably low. T—— said: "In my heart I loved velvet but had never felt I could afford it. That morning I had the urge to go into the store and ask about the velvet suit. 'Oh,' the clerk said, 'that suit has been reduced to a third of its original price because it is a size twelve.' "

T—— gasped out: "Why, I wear size twelve! May I try it on, please?" With trembling hands she put the suit on. It was a perfect fit! She paid the price asked for it and hurried away with her package, thanking God for His guidance and His care. The suit gave her joy and delight for several years.

T—— has told me of other instances of God's supply coming to her in unexpected ways when she felt she had reached "rock bottom." Even needed

vacations were supplied her and her husband when she looked beyond their personal income to God's abundant supply. Over and over again she proved that when she threw herself upon God and sincerely trusted Him for her supply He never failed her but supplied her with much more than she asked.

She has gained her spiritual growth through practice and has proved that the more trust one places in the one true source of supply the less burden one will place on the consciousness of the family breadwinner, leaving him freer and happier to act as a channel for God to work through.

As we walk along the street we can learn to see how everything about us is supported and governed by God. This sort of meditation guides us to freedom, health, and abundance. We never wonder whether our possessing health will deprive someone else of health, yet it seems so difficult for us to think of wealth in the same way as health. But God does supply both.

If we affirm that God is our supply and pray to Him, we too shall learn to draw upon Him for all our supply. But we must practice, practice, practice, affirming and praying. Eventually we shall then find ourselves rising to the plane on which Jesus functioned, and our wants will be supplied as they arise, wherever we are. We shall not have to push and struggle for a living, or for our place on the boulevard, or for a seat in the streetcar, if we make it our job to know God and acknowledge Him, and to be grateful for our earthly channels of supply.

Furthermore when we do demonstrate our supply by meditating on and knowing God, we cannot lose

it, and it does not bring us trouble or unhappiness.

If you and I could but lose ourselves in God when bills pile up and we need new clothes or a car or a vacation! If we could but look beyond our need and meditate on Him, the infinite source of all supply, results would follow miraculously. For the promise remains that when we really and truly seek "first the kingdom of God, and his righteousness" (or right doing), everything we need for the good of both our soul and body "shall be added." And if it is not added, then either we do not need it or we have not put God first in our need!

From a Grateful Heart

Eugenia T. Finn

For all of these I shall give thanks today:
For every breath I breathe of God's pure air;
For dawn's recurrent cleansing of a way
Swept free of past mistakes when paved with prayer.

For priceless love and loyalty of those
Whose faith in me inspires my lagging will,
And for the quiet darkness at day's close,
When tired thoughts, submerged in sleep, grow still.

For work that brings its own reward, "well done";
For blessings far too many to rehearse;
For knowledge that my God and I are one
Amid the glories of His universe.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education. Lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 1, 1948

UNITY SUBJECT—*The Publishing of the Law.*

INTERNATIONAL SUBJECT—*Baruch, a Courageous Scribe.*—Jer. 36:4-8, 17-24, 32.

4. Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a roll of a book.

5. And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of Jehovah:

6. Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the ears of the people in Jehovah's house upon the fast-day; and also thou shalt read them in the ears of all Judah that come out of their cities.

7. It may be they will present their supplication before Jehovah, and will return every one from his evil way; for great is the anger and the wrath that Jehovah hath pronounced against this people.

8. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of Jehovah in Jehovah's house.

17. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18. Then Baruch answered them, He pronounced all

these words unto me with his mouth, and I wrote them with ink in the book.

19. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye are.

20. And they went in to the king into the court; but they had laid up the roll in the chamber of Elishama the scribe; and they told all the words in the ears of the king.

21. So the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king.

22. Now the king was sitting in the winter-house in the ninth month: and *there was a fire in* the brazier burning before him.

23. And it came to pass, when Jehudi had read three or four leaves, that *the king* cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier.

24. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

GOLDEN TEXT—

Thy word is a lamp unto my feet,
And light unto my path.
—Psalms 119:105.

SILENT PRAYER—

"Grant me thy law graciously.
I have chosen the way of faithfulness."

The meaning of the name Baruch is "blessed" or "prospered"; in other words, Baruch is one upon whom blessings are poured. In consciousness Baruch

represents the thought or inner word of Spirit, which is transmitted from the spiritual consciousness to the outer consciousness.

The meaning of the name Jeremiah is "exaltation of Jehovah." Jeremiah represents spiritual faith demanding that all religious thoughts be faithful in observing divine law.

To bring our religious thoughts into harmony with divine law we must be able to recognize and understand spiritual faith. We must make this faith our own by working for it and developing it.

Baruch was a scribe. In an age when not everyone could write, he combined this ability with a high degree of faithfulness. He wrote at the dictation of Jeremiah all the prophecies that the latter wished brought to the attention of the people. Baruch "published" these prophecies by reading them aloud not only to the people who gathered in the Temple but also to the princes who assembled in the scribe's chamber of the king's house itself. This act required high courage, for it meant that the reading matter would be brought immediately to the attention of the king.

Jehoiakim, the king, represents a ruling state of mind that does not reverence or obey the divine law. It has no regard for the law of life that, when kept, enables us to develop our better nature. We keep this law by reforming our habits of life and thought, by thinking constructively. In this reform our intuitive perception of Truth is a reliable guide. Intuitive perception of Truth is represented by the "roll of a book" that the king burned. The burning of the roll represents the denial by us of our spiritual ideas.

Those who become set in their ideas thereby close the mind to new or further enlightenment, thus flouting the divine law of progress toward ultimate perfection. It is well to deny outworn ideas that are no longer true in the light of new understanding. It is never well to deny the Truth, for sooner or later it must be faced and adopted. The roll of the book that King Jehoiakim burned was reproduced and enlarged by Baruch and Jeremiah, who immediately made good the loss of the first roll. The divine law is indestructible, and the only effect of efforts to contravene it is mental confusion (chains and Babylon). Jehoiakim was conquered by the king of Babylon, proving that confusion worse confounded is the rule when the Truth is denied and disregarded.

During the reign of Josiah, father of King Jehoiakim, another book, "the book of the law," was found in the house of Jehovah. This book was read aloud to King Josiah, who thereupon undertook and carried through the work of clearing Jerusalem and the Temple of idols and idolatrous practices and of reinstating the worship of Jehovah in their stead. By constructive work we set our house in order and transform both mind and body in harmony with the higher rules and standards of action than have hitherto moved us. This transforming work is carried to completion through regeneration. To allow the purifying fires of Spirit to sweep through consciousness and carry away all erroneous ideas in their wake is to do the constructive work that is necessary in the freeing of the religious thoughts and ideas from the bondage of sense. The intuitive perception of the subjective consciousness is quickened into action in

this process, and the transformation that follows is brought about without hard experiences.

QUESTIONS

1. In the light of the metaphysical meaning of the names Baruch and Jeremiah was it eminently fitting that the former should write the book of the latter?
2. What part does faith play in the bringing of our religious thoughts into harmony with divine law?
3. Does intuitive perception play an important part in our keeping of the divine law?
4. What ideas should never be denied under any circumstances?
5. What is the effect of efforts to defeat the divine law?
6. How is regeneration accomplished in the inner realm?

Lesson 6, August 8, 1948

UNITY SUBJECT—*The Healing Forces of Nature.*

INTERNATIONAL SUBJECT—*Helping the Persecuted.*
—Jer. 38:7-13; 39:15-18.

7. Now when Ebed-melech the Ethiopian, a eunuch, who was in the king's house, heard that they had put Jeremiah in the dungeon (the king then sitting in the gate of Benjamin),

8. Ebed-melech went forth out of the king's house, and spake to the king, saying,

9. My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is, because of the famine; for there is no more bread in the city.

10. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and

take up Jeremiah the prophet out of the dungeon, before he die.

11. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence rags and worn-out garments, and let them down by cords into the dungeon to Jeremiah.

12. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these rags and worn-out garments under thine armholes under the cords. And Jeremiah did so.

13. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

15. Now the word of Jehovah came unto Jeremiah, while he was shut up in the court of the guard, saying,

16. Go, and speak to Ebed-melech the Ethiopian, saying, Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished before thee in that day.

17. But I will deliver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men of whom thou art afraid.

18. For I will surely save thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith Jehovah.

GOLDEN TEXT—*As we have opportunity, let us work that which is good toward all men.*—Gal. 6:10.

SILENT PRAYER—*I speak the word of Truth at all times.*

Ebed-melech, the Ethiopian eunuch, a servant or slave in the household of King Zedekiah in Jerusalem, represents the natural forces that work to restore the body to health when it has become debilitated by disease or dissipation. The will plays a part in the action of these forces. The will to live can

keep a person alive when to all appearances death is imminent and inevitable.

We are not told that Ebed-melech was a disciple of Jeremiah's, but we know that he believed in God. As soon as he heard of Jeremiah's plight the eunuch went to the king. Zedekiah was weak-willed and easily influenced. Having first yielded to the demand of the princes that Jeremiah be left to die, he yielded anew to the plea of Ebed-melech and commanded that the prophet be taken up out of the dungeon. For his own safety Jeremiah was left in "the court of the guard" or jail yard, where he pronounced another prophecy of the fall of Jerusalem and the deliverance of Ebed-melech from death because of his faith in God.

Jeremiah was true to his understanding and kept his faith in God, but he could not put out of his mind the effect of sin and evil. He saw the reaping that would inevitably follow the abandoning by the Jews of faith in God. He sought to frighten his people into obedience by foretelling the dire consequences of their departure from the true faith and good works. Instead of moving them to a change of mind he succeeded only in arousing their personal antagonism. The harm done by faith that is placed in negation must be overcome by the natural forces or the result is annihilation.

The forces of nature within us express faith subconsciously. Joined with the unconquerable will to live, these forces connect us with life and substance. Their power is upbuilding, never destructive. Although unseen and little understood or recognized, they are always at work, repairing the ravages of the

conscious mind when it is left at the mercy of the sense nature.

Even though conscientious and religious, a negative state of mind will pull the body down into exhaustion and illness. Besides it has a depressing effect on the mental state of others, who learn to shun gloom and gloom dispensers. The gloomy person is unpopular. The constructive attitude attracts others by cheering and uplifting them. We may think that we cannot change our nature or our disposition, but we can change our thought habits at will, and in time these will change our disposition. The change that comes over us at the receipt of unexpected good news, the sudden lift of our spirit, and the vanishing of the sadness that before held us in a tight grip prove to us the power of mind over matter, the supremacy of the spiritual over the material.

God has given us the capacity for spiritual perfection. Though we do not always choose the conditions that we must meet, we can choose the mental state in which we shall meet them, and by a wise choice develop self-dominion, which is after all the ultimate goal of life on this planet. One person, starting life handicapped by poverty and with no help but that of a spirit of cheer and purposefulness, may win fame, honor, fortune, happiness. Another, accepting his lot as inevitable and looking forward to nothing better, may remain in the same groove or even go backward. The outcome rests with the individual. Outer circumstances are conditioned by states of mind if not altogether determined by them.

We may be in the depths, but if our faith in God remains high our natural life forces will bring us up

if we give them a chance to do so. The Psalmist's prayer "Unite my heart to fear thy name" may be paraphrased: "Unite my heart with all my powers to keep the law of life." As we keep this law we rise above our circumstances, including even disaster, and control them.

QUESTIONS

1. Does the will play any part in the action of the natural forces, or are they altogether subconscious?
2. Is fear a wise or desirable way to confront evil?
3. Can the natural forces of the body overcome the effects of negative thinking?
4. How does a constructive attitude affect those around us?
5. Can we control our circumstances or the course of our life?
6. What choice is always ours to make?

Lesson 7, August 15, 1948

UNITY SUBJECT—*Developing Strength of Mind.*

INTERNATIONAL SUBJECT—*Andrew Brings Men to Jesus.*—John 1:37-42; Mark 1:16-18; John 12:20-22.

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John *speak,* and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith

unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

16. And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

17. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18. And straightway they left the nets, and followed him.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

GOLDEN TEXT—*He brought him unto Jesus.* —John 1:42.

SILENT PRAYER—*Whatever my surroundings or circumstances, I develop strength of mind by holding fast to my convictions.*

The name Andrew means "strong," and Andrew represents the strength of mind that we associate with integrity of character. Andrew and his fellow truth seeker were disciples of John the Baptist, but when John (intellectual perception) pointed out Jesus to them as the "Lamb of God," they at once followed Jesus instead. A shifting of loyalty from one leader to another does not always denote strength of mind, but in this case they concurred in the judgment of their first leader, John, and renounced the

lesser for the greater, hence no weakness was shown. Unless we give our allegiance to the highest ideal that we can concieve of, we are untrue to ourselves and to the Christ within us.

Strength of mind is evident in other ways than in our choice of allegiance. It is shown in our disposition to test an idea before accepting it. Andrew and his companion, who may have been the disciple John, did not accept John the Baptist's word as final. They followed Jesus and spent the rest of the day with Him, listening to His teaching. Convinced that Jesus was the Messiah, Andrew then brought his brother Simon to Jesus. Strength of mind (Andrew) brings faith (Peter) into line with Truth. The connection between strength and faith is very close and real.

The man of faith is the man of strong convictions and established character. A conviction strongly held moves its possessor to share it with others. Andrew brought others besides Peter to Jesus. He became a "fisher of men," as Jesus promised he would. His joy in announcing that he had found the Messiah was revived each time he brought other inquiring minds and hearts to Jesus. At first he may hardly have known what he was seeking, for when we first seek the Christ we cannot always tell what we expect or desire to find. We know that we want more of good in our mind and life, and we try to learn how to realize it. Andrew and his companion sought to become acquainted with Jesus, to learn what He had to offer them. They soon found out. To the honest mind Truth is unmistakable, and its attraction irresistible. Those who have no desire for it do not feel its at-

traction, even though they may be closely connected with it.

A feast represents appropriation on a large scale, the laying hold of divine potentialities. "Certain Greeks [intellectual reasonings] among those that went up to worship at the feast" may be thought of as the modern scientific thinkers who seek to join hands with religion and to interpret the universe in terms understandable to persons interested in both religion and science.

To approach the study of Truth in the mixed mood of both devotion and disinterested inquiry may not seem easy at first thought, but those who succeed in capturing the scientific spirit in conjunction with the spirit of reverence and worship bring to their work power (Philip) and strength (Andrew) of a high order.

Bethsaida ("house of fishing," "place of nets") represents a consciousness of increase of ideas, of gathering substance. Intellectual reasonings as well as inquiries into things spiritual are included in this consciousness. Bethsaida represents too a state of thought that is continually searching after new ideas. This describes the scientific approach as well as Paul's inclusion in the Christ-directed life of all things, "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come."

QUESTIONS

1. What phase of strength do we associate especially with the name Andrew?
2. Does a shifting of loyalties reveal strength of mind or the opposite?

3. Is it a sign of strength to test an idea before embracing it?
4. Is our natural impulse to keep our beliefs to ourselves or to share them with others? Why is this?
5. When we first seek the Christ do we realize always what it is we are seeking?
6. Can the scientific spirit be successfully combined with the spirit of reverent worship so as to maintain a nice balance between the two or a perfect combination of them?

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Lesson 8, August 22, 1948

UNITY SUBJECT—*Life Renewed.*

INTERNATIONAL SUBJECT—*Christian Service in Our Neighborhood.*—Acts 9:36-42.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber.

38. And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, entreating him, Delay not to come on unto us.

39. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.

41. And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive.

42. And it became known throughout all Joppa: and many believed on the Lord.

GOLDEN TEXT—*Inasmuch as ye did it unto one of these my brethren,* even *these least, ye did it unto me.*—Matt. 25:40.

SILENT PRAYER—*Out of spiritual consciousness comes the perfection of beauty that is found in unselfish service.*

This lesson concerns the life of Dorcas, a woman whose life illustrates the words of Jesus, "He that loseth his life for my sake shall find it." Dorcas was a well-loved disciple who spent her life in service to those who needed her. Everyone today who is moved by common humanity wishes to help those in Europe and Asia who are in need of food and clothing. Dorcas had the same Christ impulse of love with reference to those of her city who had no one else to whom they could turn. She literally spent her life in this sacrificial service to others. Her life was "full of good works and almsdeeds which she did."

No one can live for others without arousing love in others, and Dorcas was greatly loved by those whom she served. Hers was a rich, full life, and she no doubt carried her cup brimming to the end. He who lives for others more than for himself multiplies his consciousness of life by the number of those into whose life he enters. Dorcas lived in all the widows and almoners as well as in her own mind, soul, and body, and these widows and almoners felt that in her death they had lost something of their life also. They could not reconcile themselves to it, and in sending for Peter they showed their faith that some-

thing could be done about it besides resigning themselves to their loss.

Faith has its source in love (Peter was the son of John). "Love never faileth," and faith, when it is firm and untouched by doubt or unbelief, does not hesitate to face seeming impossibilities and invoke the power of the Highest. It puts out of mind all thought of weakness or failure (widows) and reinforces itself with prayer. "Peter put them all forth, and kneeled down, and prayed." Neither the form nor the words of this prayer appear in the text, but we know that it was a prayer for power, for "turning to the body, he said, Tabitha, arise." Faith that can address a seemingly lifeless body as a living individual is powerful enough to call forth life from the inner recesses of the Spirit into which it has withdrawn itself. "She opened her eyes; and when she saw Peter, she sat up." The I AM in her took command of her body again, and the body obeyed her will as before. Renewed life came forth from her, and disease with its effects vanished out of consciousness. This is the normal reaction of intense faith. It opens the eyes or the vision of the soul to the power of God, and uplifts the heart to newness of life and strength. The I AM within man is released into constructive action by faith.

Lydda, the name of the town where Dorcas lived and died, means "contention, strife," and Lydda represents the breaking up of an old group of thoughts or habits of thought in consciousness so that a renewal of the mind may be accomplished. The strife and contention that attended the breaking up of error in Dorcas, whatever its nature, was ex

:eme enough to bring her to the gate of death and ırough it to the other side. But the cry of faith was ısistent enough to recall her through the gate and ;ive her a new lease on life.

What Dorcas did with her gift of renewed life ve do not know. However Peter had no sooner raised .er to her feet than "calling the saints and widows, :e presented her alive" to them. The saints were hose disciples who had dedicated themselves com-›letely to the service of Truth, whereas the widows epresent those half-truths which result from seeing Truth partially, in its outer aspect and not in its inner ›r real essence. Dorcas probably resumed her un-tinted service to both these aspects of Truth in an effort to bring the beauty of wholeness to the entire circle. She would thus have been true to the meaning ›f her name, which is "beautiful, splendid, glorious, gazelle." The grace and beauty of Spirit awake afresh ınder the influence of such qualities, and spiritual benevolence (Tabitha) is made truly alive.

QUESTIONS

1. How can we increase our consciousness of life?
2. What is the source of faith?
3. Can faith be firm enough to control the springs of life?
4. In the renewing of life what part is played by the I AM?
5. How are the grace and beauty of Spirit made obvious in this lesson?

Lesson 9, August 29, 1948

UNITY SUBJECT—*Following the Light.*

INTERNATIONAL SUBJECT—*Unreserved Obedience.*
—Acts 9:10-20.

10. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here,* Lord.

11. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;

12. And he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

13. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem:

14. And here he hath authority from the chief priests to bind all that call upon thy name.

15. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:

16. For I will show him how many things he must suffer for my name's sake.

17. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

18. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized;

19. And he took food and was strengthened.

And he was certain days with the disciples that were at Damascus.

20. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God.

GOLDEN TEXT—

I delight to do thy will, O my God:

Yea, thy law is within my heart.
—Psalms 40:8.

SILENT PRAYER—*I follow the light of my clearest perception under the impulse of divine love.*

A "vision" may be an ocular perception, a mental perception, or an imaginary or prophetic seeing, as in a dream. We do not know to which class the vision of Ananias belonged, but it is obvious that it was sufficiently clear and unmistakable to command his immediate obedience. To his mind the Lord Christ spoke directly to him and gave him instructions with reference to his part in the conversion of Saul; for it cannot be denied that he played an important part in that conversion. Had the apostle been left blind and helpless from the impact of his experience on the Damascus road, with no hand extended to him with the healing power of brotherly love, the history of the first century of Christian faith, and of succeeding centuries, would have been very different from what it was.

Ananias knew of Saul and of his mission to Damascus in behalf of the Jewish faith. He knew that Saul had come armed with authority from the chief priests to arrest all who were known to be Christians. He did not wish to come in contact with Saul. At the same time he could not refuse to abide by his convictions, and when he perceived that Saul was in need of help and was praying to have his sight restored, he knew that he would have to extend this help to him in the name of the great physician the Christ. He arose in this conviction of what was right and Christlike and went to find Saul. Jesus had hon-

ored Judas Iscariot at the Last Supper, even while the betrayal plans were already being carried out. Ananias could not do less than pronounce the healing word to Saul. The meaning of the name Ananias, "compassion of Jehovah," is exemplified in his conduct on this occasion.

Faith may be said to take chances, but faith of the Christ order actually rests on a solid basis of conviction. Ananias was convinced that Saul had been converted to Christ and was to be a "chosen vessel" to bear the name of Christ impartially to Gentiles and Jews. The forcefulness of his character, already well known, would be turned to account in behalf of the cause of Christ instead of against it, as hitherto. Ananias therefore welcomed Saul as a brother in Christ. To be laid low as Saul had been while in pursuance of his self-chosen work of persecuting the Christians had but one meaning for Ananias: Saul had undergone a change of heart. He needed the harmonious, peace-giving power of one who understood the inner life, and this power was found in Ananias. The latter knew that he possessed this power and knew how to use it. The outcome was what he foresaw it would be.

The contrast between the understanding that causes a man to give up his established way of living and to adopt what he has hitherto opposed with all his might, and the understanding that comes to a man in furtherance of his established conviction is well illustrated by the experiences of Saul and Ananias. Each had a vision. Saul's vision brought him up short and for the time incapacitated him for further action. Ananias had a vision in line with his

uty to the Christ whom he followed. As soon as he nderstood it he set out to find Saul, ready and able o do what he had to do.

In the story of the vision of Ananias there is no nention of the Holy Spirit that was to descend upon aul, but Ananias was so fully convinced that conersion meant the receiving of this Spirit by the conert that he included it in his message to Saul by way of good measure. "The Lord, *even* Jesus, . . . hath ent me, that thou mayest receive thy sight, and be illed with the Holy Spirit." The Holy Spirit in a nan leaves no room for imperfection of mind, soul, or body. Receiving the Spirit, Saul needed nothing nore to enable him to do the work of Christ.

QUESTIONS

1. To what class of visions did that of Ananias belong?
2. What part did Ananias play in the conversion of Saul?
3. Did Ananias act entirely on his faith or partly on his convictions in going to Saul?
4. Does faith actually take chances?
5. What does the contrast between the vision of Saul and that of Ananias illustrate?

There is power in blessing. So that our friend may receive the greatest possible good from your gift to him of a Unity subscription, won't you give him a daily blessing and pray that the message of the magazine may lift him to the realm of joy, peace, and freedom.

Silent UNITY

The light of Spirit is ever active in me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

His Truth Is a Shield

I WROTE you from India asking you to work for my safe return home, and I do want to thank you for your prayers. The trip included a long journey by train from Calcutta to Bombay, and a plane trip to Switzerland, train again to Paris, then the plane across the Atlantic, and the transcontinental ride to Berkeley. I made the whole trip with such a sense of peace and joy. I seemed always to be in my right place at the right time, meeting the right people. A thought I clung to all the way was one which I gathered in some form from Unity, I am sure. It was this: "Wherever I am, I am giving and receiving a blessing." And truly that has seemed to be the case right along.

Before I left home I enlisted your help with what seemed to be a serious problem of facing the tropical climate. I wrote you again from Calcutta telling you how wonderfully you did help me, but I am sure you won't mind my repeating that it was really quite amazing how little the weather bothered me. I arrived in India at a time when even the natives

were complaining of a heat wave—temperature 108 degrees, humidity 100 per cent—and I did not feel the least disturbed about it. After that it seemed every place I went people were complaining of the weather, but I seemed entirely immune to it. I truly think through this experience and the help of your prayers, with my most ardent ones, I have acquired quite a sense of dominion over that bugaboo of extreme weather. I am sure one big help in making that demonstration was in refusing ever to make the least comment about the weather. What a lot of energy is wasted on such comments!—*V. L. I., California.*

Searching the Scriptures

LAST October I started to study *Lessons in Truth* at the Louisville Center. At that time I was handicapped by a very serious eye condition that threatened almost certain blindness. I wrote my first lesson and managed to type it, but the doctor ordered rest and more rest for the eyes. However I attended the class sessions and read the book and took part in class discussions. I wrote up my lessons at home but was not able to type them. My eyes have grown better steadily, and I know you will rejoice with me and for me when I tell you that a few weeks ago the doctor pronounced them "perfect," and has said I may go back to work. I have typed lessons two to ten, inclusive, and am sending them along with an offering.

I cannot begin to tell you how much good I have received from these lessons and how much I have

grown spiritually as I have studied them and tried to live according to them. I bless you all for the wonderful work you are doing, and I am happy to be able to be a channel of God's love.—*K. A., Kentucky.*

As I STUDY the correspondence course and apply what I have learned my health is improving, and I do praise God and give thanks for His wonderful goodness to me. I have such faith and assurance as I have never had before. In the morning when I go to the store I tell God what I am going to get (especially the articles that are hard to find), and I always get them. He leads me to just the right places, and so it is the whole day long. I do thank you at Unity for your help and prayers and this wonderful opportunity that you have given me in this correspondence course.—*Mrs. E. B. A., Pennsylvania.*

Free from Care

A FEW LINES to tell you how thankful I am to you for your prayers; and the result is that God has heard your and my prayers, and I have been healed from the habit of smoking. But no words on paper can say how thankful I am for the latest healing. I had hair on my face like a man, and how I have prayed God to remove it! No matter how I took it off it would return more heavy than before. Well, at last I gave it up, and it is gone and my face is clear as it should be. I think it is a real demonstration of what our Father will do if we will only turn things over to him.—*B. W., Washington.*

I WROTE TO you some time ago for help for my husband, who had been steadily drinking since last December, but praise God and Silent Unity, he has become his real self again. Words cannot express my happiness and gratitude for this wonderful demonstration of your prayers.—*M. S., Pennsylvania.*

I Will Come and Heal

ABOUT the middle of December my husband sent you a telegram asking you to pray for me. The doctor said I had pneumonia. That was Friday evening. I had been very sick all day Friday, and I was that evening. Saturday I was better and early Sunday morning I awoke at about three o'clock. I had had a healing during the night. I felt so different that I got up and walked out into the hall. Thank you for your wonderful work.—*G. E. M., West Virginia.*

MY HEART is overflowing with gratitude as I write this to tell you about the healing I received from God and the loving help you gave me.

I wrote to you about two weeks ago for your prayers about the cure of a rash that was driving me insane with itching. The itch started to get better right after I wrote to you, and in a week's time it had subsided completely. Now I only have a few scars, which are fading fast.—*H. G. W., Massachusetts.*

My Help Cometh from Jehovah

INCLOSED please find my renewal. I could not do without my UNITY magazine. It is a master maga-

ne. It has been my friend and teacher for many ears. Words cannot convey what it has meant to e and I bless each copy as it comes to me, as it ways has something in it—just what I need—and pass my copy on to friends.—*N. F., Louisiana.*

M INCLOSING one dollar to renew my subscription or UNITY. Hope I am not too late for the July umber. It is such deep, beautiful reading that I hate o miss even one number. Since receiving the June umber we have come to California in answer to ilent Unity's prayers for help. God bless you one nd all, from Charles Fillmore down to the newest vorkers. The knowledge and help that I have had in he last twenty-two years are wonderful to see and elieve, as I look back over the years since I read hat first number of UNITY.—*Mrs. M. M. T., California.*

Filled with Plenty

LAST winter when my husband was out of work we were snowed in, and it was almost impossible for him to look for work at the time. I took his last check and the bank book and blessed them and asked God to help us spend our money in the right way so that we would have enough to carry us through until we could find work and a place to live. We made two moves, one forty miles and the other 135 miles, and have lived three months and still have money and are not in debt. I know we couldn't have made out with the small amount we had without God's helping us with the spending of it.—*Mrs. W. O. K., Nevada.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

What is meant by "blessing a person" or "blessing a condition," expressions which are often used in Unity?—*From a letter received by Silent Unity.*

According to the dictionary, to bless means "to pray for the happiness of." Unity students learn to pray by holding thoughts silently or by speaking words that express the thoughts. When a person blesses another person or a condition, he holds thoughts for the welfare of the person or for the improvement of the condition.

Blessing is one of the most beautiful, Christlike forms of giving. If you would give anyone a true gift at any time, give him the blessing of your good thoughts. Give peace to some troubled friend by blessing him with thoughts of peace. When you meditate upon thoughts of peace, you cause persons, conditions, and the ether about you to become more peaceful. Furthermore the power of thought is such that distance does not weaken its force. You can send peace to some distant friend by sending him thoughts of peace.

Your little magazine contains some wonderful interpretations of Biblical passages and carries a

beautiful atmosphere. The magazine has however what seems to me and some of my associates to be a weakness: its undue stress upon prosperity. I have had to plead with some of my friends to see the spiritual side and to leave the material side alone. You will forgive me for speaking so plainly; perhaps after all my vision is limited and I am able to look only at one side. However for the present at least the prosperity issue savors (to me) too much of that phase of our nature which hinders the uninterrupted spiritual experience that we desire.—*From a letter received by Silent Unity.*

God's blessings upon His people are of a very ractical nature. Very practical blessings are prom-ed in the Bible to those who remember to serve od and keep His law. His law may be termed the w of wholesome, healthful thinking and true ex-ression. The ancient Israelites were taught that eir sins had a bearing on their livelihood. Their achers and prophets taught them that obedience to od and to His commandments would result in ealth, happiness, and bountiful supply, while dis-bedience would bring sickness, inharmony, and ck. This truth seems to have been overlooked to a reat extent in the Christian world; but it is coming light again, and we are learning by experience at in God, Spirit, is substance for the outer phase f man's nature as well as for his inner and seem-ngly more spiritual nature.

We understand today that the commandments f God are not arbitrary rules that were laid down y some personal being to show his authority but hat they are the very laws of existence. As we make t a rule always to think, talk, and act in harmony

with the inner truths that are contained in the commandments of God (especially as these truths were taught by Jesus Christ), we reap outer blessings of increased health and supply as well as greater inner realization of light and joy. The realization of the spiritual power within us grows as we erase the distinction that man has erroneously made between what he has named "spiritual" and what he has named "material."

Man has thought that his soul and his spirit have little or no relation to his body and his affairs. Until Christians realize this mistake and unify the within and the without they may live seemingly beautiful lives and yet not reap the harvest of health of body and plenteous supply of outer good that should be theirs. The body and the outer affairs are manifestations of the inner life and they should be considered just as spiritual as the spiritual ideas that lie back of them. In order to become conscious of the union between the inner and the outer, the cause and the effect, one must make very definite Truth affirmations regarding the healing of the body and the prospering of affairs.

We emphasize prosperity in our literature because God's children need to learn that they should demonstrate in the outer that which they realize within. To be poor or sick is a sin because sickness and poverty reveal a state of unbelief in omnipresent God, who is unfailing, limitless life, health, substance, and supply for both soul and body.

Many persons make the mistake of seeking things first instead of seeking the kingdom first. According to Jesus' teaching, if we seek first the kingdom

f God and His righteousness, all these things shall e added to us, for our heavenly Father knows that ve have need of all these things. The "things" that esus referred to are such material things as food nd raiment.

Our great, all-absorbing desire should be for n inner adjustment, a growth in purity, sincerity, ustice, love, mercy, perfection of character, and a onsciousness of our oneness with God. Thus we nay seek the kingdom of God within; and as we ome nearer and nearer to this kingdom, that which ve need in the outer will come to us with less and ess effort on our part. As we grow in spiritual understanding we shall care less about outer things.

A practical religious belief is needed in place of he old one that we must be sick and poor while on earth and can gain nothing tangible or real in he way of deliverance or compensation until we die. Earth is where sin and its results came into man's xperience; therefore earth is where man must by urning to God and worshiping Him in spirit and in ruth reap the reward of righteousness in health of nind and body, peace, prosperity, and eternal life.

We have found that the majority of persons who take up the study of Truth do so because of heir great need of outer supply or healing. In their earch for the "things" that they desire, they learn of their real inner needs, which must be met before a permanent adjustment can be manifested in the outer. Thus the real need is met, along with the more temporal one. The object of our ministry to the world is to teach that all persons can return in consciousness to God.

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Marie Guental, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 1204 A st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Sacramento—Naomi Anderson, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 22 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
Sanford—Faith Cornwall, Valdez hote
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 413 Grand Centra
West Palm Beach—Fannye Treaster, 44 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtre N W

HAWAII

Honolulu—Marie Handley, 240 Lewers r

IDAHO

Boise—Christopher Scott, Pinney bld

ILLINOIS

E St Louis—Florence Schaefer, Broa view hotel
Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ran dolph; Edith Reynolds, 116 S Mich gan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; He rietta Gorden (col) 4307 S Michig
Decatur—Maud Kellogg, 317 W Decat
Mattoon—Ethel Maguire, Hotel Bye
Rockford—Bernice Biggers, Empire bl
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Ber
Gary—Margaret Cain, YMCA
Indianapolis—Margaret Strahle, Claypo hotel; Frederick Andrews, 8 E Mark
Kokomo—Lydia Simpson, 314 W Waln

IOWA

Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Battle Creek—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
East Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, Security bldg
Grand Rapids—Ida Bailey, 126 Sheldon S E
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genesee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hobenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 1913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, Statler hotel
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary & George Dunning, 203 6th N W
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissmann, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S. Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Eric Butterworth, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg

Dallas—Ruth Gillespie, 2030 Commerce

El Paso—Mabel Peck, 1300 E Rio Grande

Fort Worth—Ruth Gillespie, Texas hotel

Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park

Kennewick—Beulah Scott, Arrow Grill

Seattle—Myron & Estelle Key, 4030 Arcade bldg

Wenatchee—Beulah Scott, Columbia hotel

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel

Huntington—Daisy Daggett, Lewis Arcade bldg

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg

Racine—Lu Verna Bauer, 423 S Main

Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W

Edmonton—Unity, 13 Labor temple

London—Unity, 496 Dundas

Ottawa—Andrew Carlson, National bldg

Regina—Unity, Thompson blk

Toronto—Donald O'Connor, 17 Queen E

Winnipeg—Edna Bowyer, Russell Kemp 360 Young

ENGLAND

London—Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2

Iver Heath—Dora Johnson, Ellesmere Slough rd

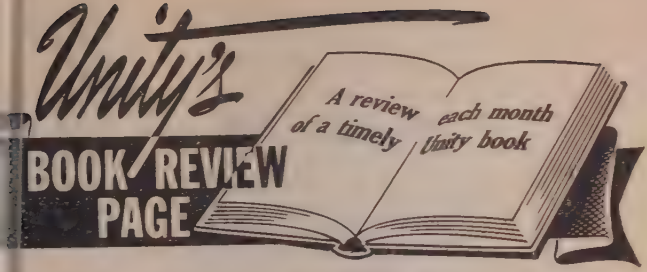
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham

Sunderland—Thomas W Merrington, 1 Waterloo pl, Co. Durham

Unity literature in French: Unite, 93 rue, Truffaut, Paris XVIIe, France.

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Lessons in Truth

By H. Emilie Cady

Lessons in Truth was written by H. Emilie Cady to bw persons how to attain a consciousness of themves as children of an all-loving, all-providing Father.

The first lesson is entitled "Statement of Being" nd explains the main attributes of God. H. Emilie Cdy explains that the ideas she presents cannot be actoted by anyone who is bound by previous theories nd beliefs. Such a person is urged to be passive in mind regards ideas in *Lessons in Truth* with which he does nt agree. When more understanding is attained the ieas are sure to be accepted.

The remaining lessons are devoted to instructions fr thinking and living as a spiritual being. H. Emilie Cdy's theme throughout *Lessons in Truth* is "There is t one Source of being. That Source is the living foun-n of all good, be it life, love, wisdom, power—the iver of all good gifts. That Source and you are con-cted . . . You have power to draw on this Source r all of good you are, or ever will be, capable of de-ring."

(*Lessons in Truth* is priced at $1.)

Appearing in Other Unity Magazines This Month

The Spartans' Picnic

Children want to be liked just as much as grown-ups do. Lawrent Lee in the *Wee Wisdom* story "Picni Day for Andy" tells about incidents at the Sparta Club picnic that show traits and habits that can kee a child from being liked. Charley Brewer, for exampl wasn't very good at foot racing and refused to partic pate in this sport. Mr. Van Orden explained that n one would win if there were none who lose. But Charl maintained: "No one likes me, and I won't stick o my neck for someone to climb on." The Spartans a a group of boys and girls who as they grow up togeth are learning fair play and co-operation.

Christians Are the Best Employees

In his *Good Business* article "Christians the Bc Employees," Keith Parr relates his experience in beir employed by a firm who hires only employees wl profess religion and who do not drink or use tobacc This firm maintains a chapel where services are co ducted every noon hour. During his employment was not surrounded by foremen and superintender but was trusted to give a full day's work for a fu day's pay. The manager of the firm gave Mr. Parr t following reasons for the above-mentioned requi ments: Less loss of expensive equipment, no lab trouble, practically no absenteeism, no injuries becau of intoxication, reduced fire danger, no rough langua and worker congeniality.

The Experience of Grief

" 'I feel so utterly lonely. How can I go on without hn?' Such expressions of sorrow touch the heart, and fends offer comforting words and tokens of sympathy," vites William A. Clough in *Progress* in his article "he Road Beyond." Mr. Clough discusses the subject o grief and shows how anyone who experiences grief nust remember that the whole emphasis of Jesus' Iaching was on life.

The Important Part of You

In his *Daily Word* article "The Important Part of Iou" James Dillet Freeman declares that deep down iside of every one of us is something that we would ot change for all the world, something that tells us hen we listen, "I am the very best there is!" This mething is the important part of us, the part that ever feels weak, never grows old. It is our real self, hich will help us transform the unreal. Every reader i certain to be moved and inspired by this article.

How Mountains Are Removed

When we plant a seed we do not expect full and nstantaneous growth of flower or tree. Harold S. ahm in his article "How Mountains Are Removed" ays that not until our faith has grown to its fullness vill it be powerful enough to remove the mountain f obstacles that stands in the way of our hearts' de-re. While Jesus specified no time for the removal of ne mountain by faith He did say, "It shall remove." Mr. Kahm's article appears in the August 1 issue of *Weekly Unity.*

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	standard only	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	standard only	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	standard only	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	standard only	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard only	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Good News, The	.10
Be at Peace	.10	He Passed This Way	.10
Breath of Immortality	.10	Holy Bread	.10
Challenge of the Dawn, The	.10	Land Is Bright, The	.10
Christmas Spirit, The	.10	Life Is Consciousness	.10
Daily Resurrections	.10	Mental Equivalent, The	.10
First Things First	.10	Prayer of Prayers	.10
Gift Imperishable, The	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The		Song of Life, The	.10
French, English	.10	Way of Faith, The	.10
God Is Blessing You Now	.10	White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00
	Jet and the New Country		1.00

NEWS *from* UNITY

race for This Day

"Some people place the
s of religion and the
owth and power of it in
e future, on the other side
death, as if they were
ckages marked 'Do not
en until Christmas,'"
ites Kathryn Sanders Rieder
her article "Grace for This
ay," which will appear in
e September issue of *Unity*.
rs. Rieder explains that re-
ion is for the present life,
hich we can fill with grace,
owth, and joy. "It takes
ace to accept our personal
ilities as they are and to use
em with gratitude instead
complaining that they are
t like those of some other
rson we admire. It takes
ace to accept the fact that
do not need the gifts or
ents of any other person,
at we have been given
r own to develop in a
y suited to us. It takes
ace to realize that we can be
most truly adjusted to life as
we are suited by nature to
our task."

Unity Radio Programs

Are you a listener to Unity's radio program the "Unity Viewpoint"? If not, would you not like to know the time of the broadcast from the station nearest you? Then perhaps you could tune in and have the blessing of the Unity message on the air in addition to your literature. Unity programs are broadcast from more than thirty-five stations located in all sections of the United States and according to the latest radio survey reach 1,300,000 listeners daily. If you should like to know when you can hear the Unity radio programs in your locality, just write for a free radio schedule. Remember too to tell your friends about "Unity Viewpoint."

Fifth Term of Unity Training School Begins September 13

The fifth and last term of the 1948 Unity Training School will begin September 13 and will continue through October 8. Courses will be offered for first-, second-, and third-year students.

The schedule of courses and teachers is as follows:

Lessons in Truth, Roxie G. Miller; Bible Interpretation: Old Testament, Osla Sehrt Jones; Basic Study of the Bible; New Testament, Fannie A. Baldwin; *Talks on Truth,* Cleo Lee; Healing Principles, Vera Dawson Tait; *Mysteries of John,* Charles and Cora Fillmore; Public Speaking, Louise Abney; Consciousness of the Presence of God, Rose Emery; Center Ministry: Ideals and Ethics, Mabel B. Peck; The Way to Abundance, Dale C. Newsum; Assembly and Meditation, G. LeRoy Dale.

Unity Training School is conducted at Unity Farm, seventeen miles from Kansas City. After students attending for credit toward teach-

ing and center ministry a
accommodated, vacationi
and others may reserve t
remaining rooms. For full i
formation write to G. LeR
Dale, Registrar, Unity Far
Lee's Summit, Mo.

Wee Wisdom *Entertains Child Invalid*

Wee Wisdom, Unity's ma
azine for children from fi
to thirteen years of a
brings joy to all its reade
Parents often express th
appreciation of it, like t
father in Virginia who wro

"I want to tell you h
much *Wee Wisdom* h
meant to our girl. When
first subscribed Judy was f
on her back with rheuma
fever. The advent of *W*
Wisdom was indeed a bo
to both Judy and her paren
She was confined to her b

for nearly six months, but
day we are reaping the he
ful results of the enfor
rest, for she has been p
nounced all right. *Wee W*
dom had much to do w
this restoration to health

"I Put My Affairs in God's Hands"

A Prosperity Bank user in Wisconsin writes:

"I received my Prosperity Bank and thank you for it. Through my faith in God I got a good price for my home when I offered it for sale. When I moved to this State I again put my affairs in God's hands. In a short time I found just the house I wanted for what I was able to pay. I now feel that I want to help you further God's work. It is a blessing to have the opportunity to give through the Prosperity Bank plan."

The Prosperity Bank is a small pasteboard box (bank) in which the person using the bank drops a coin regularly and at the same time acknowledges God as his one source of good. The money saved in the Bank may be used for Unity literature for

himself or for friends. A Prosperity Bank can be ordered just by filling in the coupon in the back of this magazine.

Benefits from Lessons in Truth Week

After participation in Lessons in Truth Week last year a Missouri friend wrote:

"I studied with you during Lessons in Truth Week and received great benefit. I sincerely hope every Truth student took part too. At the beginning of the week I put

away all of my medicine. All that week I studied and prayed. I haven't taken a dose of medicine since and am gaining in strength every day. My physician has pronounced me in perfect condition."

From a friend in Massachusetts:

"I want you to know that my participation in Lessons in Truth Week gave me spiritual power and made me know that God was with me as I entered into a new environment and a new position. Please never discontinue Lessons in Truth Week."

You will find the announcement of Lessons in Truth Week, September 13-19, on the inside back cover of this magazine.

Unity Book on Child Training

Do you know that Unity publishes a book on child training? It is *You and Your Child,* by Zelia M. Walters, and is written from the Truth point of view. She discusses such problems as fear of the dark, disobedience, "story-

telling," and quarrelsomeness and offers practical counsel for meeting them. Then she discusses the desirable characteristics every parent and teacher wants to encourage in children. In recommending that the child be trained to look for beauty Mrs. Walters writes, "We may be very sure that love of beauty is a safeguard against the apparent evils in the world. For all real beauty is true, and truth and righteousness join hands in life. Evil and ugliness are arrayed on the side of the deceitful, the false."

Ellis Island on Silent-70 List

Silent-70, the department of Unity School that provides free literature for hospita prisons, and other instit tions, regularly sends pac ages of literature to El Island. The following lett is from a German interne

"It is not an idle stateme when I say that I have be seeking ever since the end the war for new guidance ar truth. Your literature is ai ing and strengthening n faith. I seem to have been lo in a wilderness of world events and have been whol neglectful of the spiritual si of a sane and sound life. have relatives in Germar worthy of your guidance. you will send them your lite ature in German, I know will be gratefully accept and highly appreciate Thank you for everything. pray that God may furth your selfless work, by whic so many people are remakir their lives."

Unity is assisted in the S lent-70 work by interest friends who ask that the love offerings be added to t Silent-70 fund.

The spiritual substan from which comes all vis ble wealth is never deplete It is right with you all t time and responds to yo faith in it and your d mands upon it.—*Charl Fillmore; Prosperity.*

Unity's Foreign Literature

rsons overseas who need encouragement, comfort, d spiritual enlightenment are writing to Unity by the ndreds now that they can again communicate with . The conditions under which they have lived, also e wartime confiscation of religious literature in many stances, have driven them to reach out to their friends America for spiritual help. While many American encies are providing material necessities for Euro- an friends Unity feels that its field of service is in ching the Truth way of life and victory over con- ions.

Unity's Latest Foreign Books

meet the overseas requests for Unity literature ny publications are being translated or republished. e four following books are the latest:

God Is the Answer *into Dutch*
Both Riches and Honor *into French*
Christian Healing, *into German*
How I Used Truth *into German*

ese translations were prepared by devoted Truth dents who have the ability to transfer the true spir- al content of the Unity message to another language. ese four books are priced at $1 each, but will be sent e to anyone who would be interested and who other- se could not obtain them. This service is made possi- e by the Unity Good Neighbor Fund, which provides the dissemination of the Unity message in foreign nguages, and in English. Friends of Unity who de- e to see the Truth influence spread round the world k that their love offerings be placed in this fund.

If you are interested in Unity's foreign literature, rite for an order blank listing all the foreign publica- ns that are now ready for distribution. (Unity pub- hes literature in Spanish, Russian, Dutch, French, wedish, and German.)

ity School of Christianity, 917 Tracy, Kansas City 6, Missouri

THE "SECRET" OF PROSPERITY

All of us seek to be prosperous in one form or anothe successful in our business and social circles, and in tune wit universal law. But once we have found and used the key—c the "secret"—that places these blessings within our reach, w marvel at its simplicity. We wonder why we never thought c it before.

The "secret" of prosperous living is revealed in the familic verse:

"There is a destiny that makes us brothers;
None goes his way alone;
All that we send into the lives of others
Comes back into our own."

You can demonstrate the living truth in this principle b applying it to your own affairs through the Unity Prosperi Bank plan. Send today for a Prosperity Bank. Faithfully follo the Bank drill each day for seven weeks. Soon you will com to realize that the secret of prosperity is always yours command!

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray wi me for a successful demonstration. I will use the drill seven weeks ar save $3 for the three *Unity* magazine subscriptions (one year each listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-8

Accept New Blessings during Lessons in Truth Week

September 13-19

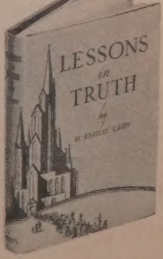
'ou can bring new blessings into your life by observ-
ig Lessons in Truth Week in unison with thousands
other Unity students. From September 13 to 19 they
ill read or reread LESSONS IN TRUTH and in-
ease their understanding of God's desire to fill their
fe with His rich blessings.

Vhy Lessons in Truth Week Can Benefit You

he message in LESSONS IN TRUTH is as usable
day as when it was written by Dr. H. Emilie Cady
ore than fifty years ago. By devoting a week to the
udy of LESSONS IN TRUTH you can increase
our understanding and thereby learn to accept, to get
ie consciousness for, the added blessing that you
esire. Moreover you become one of the countless
udents participating in the fifteenth annual observ-
nce of this week of united Truth thinking. Thus you
dd a steadying influence to the thought of the world.

Iow to Take Part in Lessons in Truth Week

'ou can take part in Lessons in Truth Week by hav-
ig ready for study the book LESSONS IN TRUTH
nd the free LESSONS IN TRUTH STUDY GUIDE.
)rder LESSONS IN TRUTH
study guide is included) at your
ocal Unity center or by writing
irect to Unity headquarters. If
ou already have LESSONS IN
RUTH ask for the study guide
same as used in 1947).



Lessons in Truth is priced at $1.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

A SPADE is an excellent tool but entirely useless until someone works with it. Even so Truth, beautiful as it is, has little practical value for us until we actually put it to work.

We cannot sit back and expect God to do everything for us. God, the principle of good, works through us. When we do all that it is possible for us to do we find that God is working with us, giving us energy and power.

With God all things are possible. When we pray for wisdom and understanding God reveals to us what it is we should do to work with Him and how we can open the way for Him to work through us.

In prayer we center our thoughts on God and follow His guidance. In faith we know that we can do all things through Him who strengthens us.

All our problems are solved and our success is assured as we work with God.

—*William Clough*